CATHOLIC ACTION

Vol. XVIII, No. 12-A December 15, 1936

In Memoriam

THIS special issue of the official organ of the National Catholic Welfare Conference is published to commemorate the devoted services to Church and Country of

The Rt. Rev. Msgr. John J. Burke, C.S.P.

General Secretary of the Conference from its inception in 1919 until his death on October 30, 1936. Inadequate though we know it to be, this number carries with it our deep and abiding appreciation of one whom Our Holy Father has rightly called a "worthy priest, exemplary religious, devoted servant of God and Country."

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

TABLE OF CONTENTS
SPECIAL MSGR. BURKE MEMORIAL ISSUE

December 15, 1936

PAGE

In Memory of Our Beloved Leader 3
Resolution of Sympathy on Death of Msgr. Burke Authorized by 1936 General Meeting of U. S. Bishops 5
Father Burke's Distinguished Career 6
Praise of the Papal Delegate 8
By Most Rev. Amleto Giovanni Cicognani
A Bishop Speaks for the Hierarchy 9
By Most Rev. Hugh C. Boyle
Eulogy of a Brother Paulist 10
By Rev. Edward J. Mullaly, C.S.P.
An Archbishop's Appreciation of Father Burke 12
By Most Rev. John Gregory Murray
A Vision Fulfilled 14
By Charles A. McMahon
Father Burke: Apostle of Unity 17
By Very Rev. Msgr. Michael J. Ready
Monsignor Burke and Social Justice 19
By Rt. Rev. John A. Ryan
Father Burke: Citizen, Conciliator, Statesman 20
By Wm. F. Montavon, K.S.G.
Father Burke's Love of Country 22
By Very Rev. John F. Fenlon, S.S.
Tribute of a Priest Co-Worker 23
By Rev. R. A. McGowan
Father John J. Burke: Paulist 24
By Rev. James M. Gillis, C.S.P.
Father Burke: Apostle of the Press 25
By Benedict Elder
Father Burke: Editor, Author, Critic 27
By Mary G. Hawks
Father Burke and Catholic Social Service 29
By Agnes G. Regan
Defender of Christian Family Life 31
By Rev. Dr. Edgar Schmiedeler, O.S.B.
A Leader in Catholic Action 33
By Katharine R. Williams
A Friend of the Laity 34
By T. E. Purcell
Washington Paper Lauds Career of Father Burke 34
Father Burke: Right-Hand of Our Chaplains 35
By Sara M. Murphy
Father Burke and Civic Education 37
By John A. Lapp, LL.D.
Universal Praise for Monsignor Burke 39
Catholic Editors Praise Work of Father Burke 46
Rome Papers Comment on Father Burke 47

CATHOLIC ACTION

OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Legal Department; MOST REV. JOHN F. NOLL, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN J. MITTY, Archbishop of San Francisco; and MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. BERNARD J. SHEIL, Auxiliary Bishop of Chicago; MOST REV. JOHN A. DUFFY, Bishop of Syracuse; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence.

VERY REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

CATHOLIC ACTION published monthly by the National Catholic Welfare Conference. Entered as second-class matter at the post-office at Washington, D. C., under the Act of March 3, 1879. All changes of address, renewals and subscriptions should be sent direct to CATHOLIC ACTION, 1312 Massachusetts Ave., N. W., Washington, D. C.

Publication, Editorial and Executive Offices
1312 Massachusetts Ave., N. W.
WASHINGTON, D. C.

Subscription Rates
$2.00 per year; $2.25 outside the United States. Make checks or postal money orders payable to CATHOLIC ACTION.

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

VOL. XVIII, No. 12-A

DECEMBER 15, 1936

IN MEMORY OF OUR BELOVED LEADER

CATHOLIC interests, of which he was a powerful protagonist, and Catholic Action, of which he was shining exemplar, suffered an inestimable loss in the death on October 30, 1936, of Right Reverend Monsignor John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference.

Father Burke was in the truest sense an apostle of Catholic Action. It was he who, realizing its implications, insisted that the Holy Father's own definition of Catholic Action be displayed regularly and prominently on this particular page. He himself ever sought in his thoughts, his words, his works that "first and greatest end" of Catholic Action—"personal Christian perfection." His constant striving toward that supreme goal, as expressed in his edifying writings, in his well-considered counsels, in his inspiring personal life, reflected the happiness of a mind and soul that constantly cultivated the "love, the goodness, the life of God," and rejoiced in the opportunities afforded him to "labor and cooperate" that others might achieve and enjoy a similar satisfaction.

THAT he ever recognized and insisted upon that other fundamental requisite of Catholic Action—unified and coordinated activity under the authority of the bishops—is well known to readers of this magazine and to all who had occasion to deal with Father Burke during his long career as chief executive officer of the N. C. W. C. It was his insistence upon proper procedure, his respect for the office and person of the bishop, his own faithful compliance with the program of the bishops that laid the foundations for the orderly and fruitful Catholic Action we are witnessing today in the United States and which is being accepted as a guide and pattern by the hierarchies of other countries.

IT WAS Father Burke who, envisioning the aims of the N. C. W. C., conceived for it at its beginning an emblem which explains the spirit of the Conference and identifies its work. Of first importance in that emblem he placed THE CROSS, "the symbol," as he explained, "of faith in right, in justice; the symbol of Him Who died for truth and right and justice; the symbol of the faith that is the spring and inspiration of doing for others according to justice and love." Encompassing the cross, he placed THE CIRCLE—"symbol of service; all embracing; equally dispensing its labor, its enfolding strength, to all without end; the symbol of enduring, complete service to all." That spirit of *faith* and of *service* ever characterized Father Burke's activities. It explains why, actuated by that spirit, he succeeded so admirably in his multifold contributions to the extension of Christ's kingdom.

While a profound sense of personal sorrow stirs our thoughts as we prepare this special memorial number, that feeling is alleviated by an equally deep sense of gratitude to

Almighty God for having raised up in our times such a devoted follower of His Own beloved disciple, St. Paul, as was Father Burke. Thoroughly imbued with the high ideals of the community to which he dedicated his life's work just 40 years ago, Father Burke was in word and in deed a twentieth century Paul crying out from the materialistic wilderness in which so many wander aimlessly and thoughtlessly today. Like St. Paul, he sought their return to Christian thinking and Christian living and for the acceptance, especially in our American life, of right fundamental principles of religion and morality. While Father Burke's unceasing apostolate tremendously affected Catholic life, it reached beyond to a great body of non-Catholics who shared his high idealism and admired him as did our country's chief executive as "a powerful spiritual force in our national life."

SADLY conscious, therefore, of the great loss sustained in Father Burke's death by both Church and Country, we issue this special number of CATHOLIC ACTION in tribute to his character and accomplishments. Incomplete as this issue obviously is, it carries with it our affectionate appreciation and, we are sure, the prayerful remembrance of all who were so fortunate as to serve under him or labor with him in the work of the National Catholic Welfare Conference.

To have felt the compelling beauty and serenity of his priestly life, to have experienced the benefits of his kindly counsel and tutorship, to have enjoyed the sweetness of his always joyous and elevating company—this was the blessed privilege granted us as members of his headquarters staff and to many outside the Conference who were favored through close personal association or correspondence. For us all this hallowed experience will be our treasured jewel—a pearl too precious for display, a heritage too holy for discussion.

TO THOSE long-time friends and associates of Father Burke who have so kindly collaborated with us in the preparation of this number, we extend our grateful appreciation. Animated by ideals and aspirations similar to his, they speak sincerely and authoritatively. Their tributes, together with others previously published and partially repeated here, indicate the extent and the value of the ultimate and complete story of Father Burke's life and work when that record shall have been written.

It seems to us that Father Burke upon laying down his heavy burden of responsibilities, so courageously met and so dutifully performed, could truly say with St. Paul, patron of his community and pattern of his priestly apostolate: "I have fought the good fight; I have finished my course."

Father Burke's fight was for Christ and his course was the way of eternal life. May we who are permitted through the grace of God to carry on in the apostolate of Catholic Action, ever remembering his noble example, support with unfaltering zeal the cause he so vigorously championed and follow with indomitable spirit the course he so indefatigably pursued.—*The Editor.*

A MODERN PAUL*

(RIGHT REV. JOHN J. BURKE, C.S.P., 1875-1936)

ROBED in the priestly raiment of his Christ,
Not altogether without stain of strife,
He goes to keep life's brave and holy tryst
Beyond eternal gates. For Christ his life:
For Christ his love: and life and love he gave
Unstintedly from mystic measure poured
With potency to make the weakest brave
And wield with grace the Apostolic sword.

ANOTHER Paul, he trod high vision's road
And tasted God: yet, like another Paul,
He walked the lowly ways of earth and sowed
In men the seed of Life, the all in all:
Counting of prayer and deed his one reward,
To touch the garment of his waiting Lord.

—*Thomas F. Burke, C.S.P.*

* Reprinted from *The Catholic World* of December, 1936

American Hierarchy's Appreciation

of the Services to God and Country of

The Right Rev. Msgr. John J. Burke, C.S.P.

Late General Secretary, National Catholic Welfare Conference

WHEREAS, God in His Inscrutable Wisdom, before which we bow in humble submission, has deemed it fit suddenly and without warning to our great sorrow to call unto Himself in death the late Monsignor John J. Burke, Domestic Prelate of His Holiness and Religious of the Congregation of Missionary Priests of Saint Paul, the Apostle; and

WHEREAS, Monsignor Burke from its beginning with industry, prudence and rare endowments, to the satisfaction and applause of the Hierarchy of the United States served as General Secretary of the National Catholic Welfare Conference; and

WHEREAS, This lamented Prelate in all things and under all circumstances showed forth his great priestliness and a simple yet extraordinary filial love for Holy Church, expressed in his unquestioning devotion to the Vicar of Christ and his almost scrupulous reverence for the word and the act of the Hierarchy; and

WHEREAS, By his sweet Christian gentility and rugged piety he, almost unknowingly, made thousands debtors unto him, never giving a thought to self when another was to be served or a soul to be saved; and,

WHEREAS, Without violence to his utmost devotion to Holy Church, rather as a very consequence of it, with a constructive and intelligent and fearless patriotism he rendered distinguished services to his beloved Country:

Under the Authority given it by the Bishops of the United States assembled at Washington on the eighteenth day of November, 1936, the Administrative Board of the National Catholic Welfare Conference acknowledges with deep gratitude the outstanding contribution of Monsignor Burke to Church and Country and extends to his Religious Congregation and the members of his family sympathy in the sorrow which they share with the whole Church in the United States. May his soul rest in peace!

Archbishops and Bishops of the
Administrative Board, N. C. W. C.

FATHER BURKE'S DISTINGUISHED CAREER

SELDOM has there been evidenced such universal sorrow as that occasioned by the death on October 30, 1936 of the Rt. Rev. Msgr. John J. Burke, C.S.P., S.T.D., for 17 successive years general secretary of the National Catholic Welfare Conference. The following is a brief review of his distinguished career and of the honors accorded him in life and in death.

DESTINED to a career in the priesthood that would enable him to render services to his Church and Country such as are seldom given to one man to perform, John J. Burke was born in New York City, June 6, 1875, a son of Patrick and Mary Regan Burke. Educated in the schools of his native city, the future priest and prelate graduated from St. Francis Xavier College there with the degree Bachelor of Arts in 1896, and the same year entered the Community of St. Paul the Apostle. In 1899, he was ordained to the priesthood, receiving at the time the degree Bachelor of Sacred Theology at the Catholic University of America, and two years later the degree Licentiate of Sacred Theology at the same institution.

Following his studies at the Catholic University of America, Father Burke entered upon missionary work, in which he continued until 1903, when he was named assistant editor of *The Catholic World.* The following year he became editor of *The Catholic World,* and of *The Leader,* and manager of the Paulist Press. He retained the editorship of *The Catholic World* until 1922. He was one of the founders of the Catholic Press Association of the United States and served for many years on its executive board.

One of Father Burke's strongest characteristics was his intense patriotism, to which he gave the highest possible expression by his untiring sacrifices in the course of this country's participation in the World War. In 1917, while he still held the editorship of *The Catholic World,* Father Burke became the president of the first National Catholic War Council, and that same year he founded the Chaplains' Aid Association, of which he remained the president until the time of his death.

Services During World War

When, in 1918, the National Catholic War Council was reorganized, Father Burke became the chairman of the Committee on Special War Activities. From 1917 to 1922, he served as chairman of the Committee of Six, an advisory committee to the Secretary of War on religious and moral questions. Its membership was made up of one Catholic, four Protestants, and one Jew. In recognition of Father Burke's outstanding services in this connection, the War Department conferred the Distinguished Service Medal on him in 1919. It was in the same year that the Administrative Board of the National Catholic Welfare Conference appointed Father Burke to the office of general secretary, a post to which it reappointed him each succeeding year.

From the time that the persecution of the Catholic Church in Mexico burst full upon the public intelligence, in 1926, Father Burke was untiring in his efforts to make known the position of the Church in that country and was a leading and important figure in the ceaseless efforts to bring about an amelioration of conditions there. As a part of these efforts, Father Burke made two trips to Mexico as representative of the Holy See in 1928, as a result of which a *modus vivendi* was reached with the Mexican government which for some time brought peace and gave promise of a solution of the Church's troubles in Mexico.

Honored by Holy See

In 1927, for his work as general secretary of the National Catholic Welfare Conference, Father Burke was honored with a distinction rarely conferred by the Holy See. The Sacred Congregation of Seminaries and Universities conferred upon him the Doctorate of Sacred Theology, *honoris causa.* His Eminence, Pietro Cardinal Fumasoni-Biondi, now Prefect of the Sacred Congregation for the Propagation of the Faith and then Apostolic Delegate to the United States, made the presentation on that occasion at the Conference headquarters. This honor is given only for exceptional literary excellence or exceptional service to the Church, and only after the most exhaustive examination of the writings and acts of the person proposed for the honor.

In presenting the degree to Father Burke, Cardinal Fumasoni-Biondi said:

"I am very happy to be the first to congratulate you upon the conferring of this rare honor on the part of the Holy See as a recognition of your merits. In doing that, I am glad to say that I do it also in the name of the chairman of the Administrative Board of the National Catholic Welfare Conference, Archbishop Hanna, who has given me the pleasure of representing him on this occasion.

"I must say to you—to everybody here present—that I have been happy to follow your work here, and that I have found that you, in the difficult duties of general secretary of the National Catholic Welfare Conference, have always acted with the greatest prudence, that you have been guided by the highest principles of Catholic theology and Catholic discipline, and

always inspired by the noblest ideals of religion and patriotism."

The degree read, in part: "Since, from approved sources and documents, we know that the Reverend John Burke, C.S.P., because of the integrity of his life, his zeal for religion and devotion to the Holy See, as well as his knowledge of theology, is worthy of the Doctorate of Sacred Theology, therefore the Sacred Congregation of Seminaries and Universities, by virtue of the authority given it by Pope Pius XI and on the request of His Grace, the Archbishop of San Francisco, and of the Very Reverend Joseph McSorley, superior general of the Paulists, solemnly creates and declares the aforementioned Reverend John Burke a Doctor of Sacred Theology."

Made Domestic Prelate by Pope Pius XI

When Father Burke was solemnly invested as a Domestic Prelate of His Holiness, Pope Pius XI, on September 21 last, His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, officiated, and the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board of the N. C. W. C., preached the sermon. Five other bishops attended the ceremony.

The Apostolic Delegate announced on this occasion that he had personally requested the Holy Father to confer this honor, rarely conferred upon priests of a religious community, upon Father Burke. His Holiness, he said, listened graciously to his request, and replied that he is always pleased to receive good suggestions; that this was a good suggestion, and that he was happy to make the well-deserving Father Burke one of his prelates. He wished, Archbishop Cicognani said, to avail himself of the opportunity to thank Father Burke, in the name of His Holiness, for all he had done.

Archbishop Mooney, speaking for the members of the N. C. W. C. Administrative Board, begged the Apostolic Delegate to convey to the Holy Father "our gratitude for this well-merited recognition of Father Burke's faithful, efficient, and devoted work as general secretary of the National Catholic Welfare Conference."

Archbishop Mooney Lauds Services to Bishops

"Many bishops who have been closely identified with the Welfare Conference from its beginning," Archbishop Mooney also said, "know better than I how Father Burke has been willing to think, worry, struggle and plan for the large impersonal interests of the Church in this country. It is not the least of his merits that he has done this in a subordinate capacity, as an agent for the bishops, and with a fine and delicate sense of organization both in regard to those who have worked under his direction as employes of the Welfare Conference and in regard to the bishops of the Conference for whom the work has been done. The fruits of his study and experience he has, when called upon, submitted with utter candor and simplicity and the decisions of the bishops when given he carried out with unquestioning compliance, scrupulous exactness, and unfailing tact."

"More than any other priest in the United States," the Archbishop added, "he has to work in close intimacy with the bishops of the country. In the various phases of this work I have been impressed and inspired by his deep respect for the office of bishop and by his unfailing deference to the authority of each bishop in his own diocese. This is all high praise, but I feel that it is not exaggerated and I am very happy indeed to know that it is widely shared."

Fifteen archbishops and bishops, persons high in the government of the nation, many monsignori, hundreds of priests and nuns, and a large number of the laity attended the funeral services for Monsignor Burke, held November 3, 1936, at the National Shrine of the Immaculate Conception on the campus of the Catholic University of America.

The Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, was celebrant of the Solemn Pontifical Requiem Mass and gave the final absolution.

The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the N. C. W. C. Press Department, preached the sermon, the text of which appears elsewhere in this issue of CATHOLIC ACTION.

Buried With Fellow Paulists

The following day, in New York City, in the mother church of Father Burke's community, that of St. Paul the Apostle, was celebrated a Solemn Requiem Mass attended by members of the Paulist Order, following which a brother Paulist, the Rev. Edward J. Mullaly, C.S.P., delivered a moving eulogy of Father Burke's holiness as a priest and of his great works for the Church. After the Mass, celebrated by Monsignor Burke's brother, the Very Rev. Thomas F. Burke, C.S.P., the blessing was given by His Eminence, Patrick Cardinal Hayes, Archbishop of New York, following which Father Burke's body was laid to rest in the crypt of the church where rest other distinguished members of the Paulist Community.

Monsignor Burke is survived by three brothers, the Very Rev. Thomas F. Burke, C.S.P., of Berkeley, Calif., former superior general of the Paulist Fathers, and William A. Burke and James I. Burke, both of New York City; and by three sisters, Sister Mary Benedict, of the Sisters of Mercy, St. Catherine's Convent, New York City, and Miss Elizabeth G. Burke and Mrs. John R. Salmon, also of New York.

(*Turn to next page*)

PRAISE of the PAPAL DELEGATE

TEXT of a tribute to Father Burke's priesthood and accomplishments sent to the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board, N. C. W. C., in a message of sympathy

By MOST REV. AMLETO GIOVANNI CICOGNANI, D.D.—Apostolic Delegate to the United States

I DESIRE to express to Your Excellency, as chairman of the Administrative Board of the National Catholic Welfare Conference, my sentiments of deepest grief and sorrow at the death of our highly-esteemed and dearly-beloved Monsignor John J. Burke, C.S.P., general secretary of the Conference. A profoundly humble priest, he was truly magnificent in the high and exalted appreciation he had of his priesthood, in the virtues which characterized his life, and the good example he ever gave, and especially in the extraordinary love with which he was devoted to his Church and to his native land.

In fulfilling the duties of his office as general secretary of the National Catholic Welfare Conference, he had many opportunities to show these intense loyalties of his. As one near to him, one who observed closely his labors, and one who had his confidence, I feel it incumbent upon me to bear witness to his ardent and generous dedication to these sublime ideals, often at the cost of very great personal sacrifice. He was a striking example of how love for God and love for country are united in the Catholic concept of life.

THE whole career of Monsignor Burke was one of good example to his brethren and to his fellow citizens. Without expecting recognition of any sort, and eager only to perform his duty, he spent his days in doing good. He was happy to be of assistance to anyone, and never so pleased as when the cause to which he was dedicated proved of special service. His work was done humbly and in silence, without acclaim. In the course of his labors he gave proof of his loyalty and devotion to every bishop in America, as I have had evidence of them on so many and such varied occasions. We regarded him rightly as our faithful, devoted, and intimate friend. For his accomplishments and for his virtue, his name will ever remain in benediction.

IT was my privilege to speak of him to the Holy Father, and to write on more than one occasion to the Holy See of the faithful services rendered to the Church by Monsignor Burke. I know how much the Holy Father appreciated, esteemed, and loved this true priest of God, this glory and joy of our Catholic people, this honor and pride of the American clergy. It is a profound comfort to all of us in our sorrow to remember that the Holy Father recently manifested in a special way his regard for Monsignor Burke, conferring upon him an unusual honor. It is in the name of the Holy Father as well as in my own that I write this message of condolence and extend sincerest sympathy.

Your Excellency, I join you and the American Hierarchy in prayer and in the offering of the Holy Sacrifice for Monsignor Burke, asking God to reward abundantly the good and faithful servant whose passing we mourn on earth.

(Signed)

AMLETO GIOVANNI CICOGNANI,
Archbishop of Laodicea,
Apostolic Delegate.

FATHER BURKE'S DISTINGUISHED CAREER—(*Continued from page 7*)

Monsignor Burke was the author of *Christ in Us,* a collection of meditations; *Lent and the Mass; Pray for Us,* a collection of prayers for various occasions; and a number of pamphlets, including *Life and Literature, Novena to the Holy Spirit,* and others.

He was the editor of *St. Teresa, An Autobiography,* and translator of Duperray's *Christ in the Christian Life According to St. Paul;* Anger's *The Doctrine of the Mystical Body of Christ;* Perroy's *A Great and Humble Soul*—Mother Therese Couderc, foundress of the Society of Our Lady of the Retreat in the Cenacle; *The Mass and the Christian Life,* by Abbé Gibergues; and Claudel's *Stations of the Cross.*

In 1915, Fordham University conferred the degree Doctor of Literature upon Monsignor Burke, and in 1930 the University of Notre Dame awarded him the degree Doctor of Laws.

Monsignor Burke was a co-founder of the National Catholic School of Social Service in Washington, D. C., which was opened in October, 1921, and was closely associated with it. He had served as president of its Board of Trustees from the beginning, and for a while was its chaplain.

A Bishop Speaks for the Hierarchy

TRIBUTE to the late Monsignor Burke as delivered at the Solemn Requiem Mass, celebrated in connection with the funeral services held at the National Shrine of the Immaculate Conception, Washington, D. C., November 3, 1936

By MOST REV. HUGH C. BOYLE, D.D.—Bishop of Pittsburgh and Retiring Episcopal Chairman, N. C. W. C. Press Department

IT is just a little more than a month since Monsignor Burke was formally invested in this university chapel with the robes of the office to which the Holy See had appointed him for distinguished service. It is a tribute to the character of Monsignor Burke that it can be said that the Holy See knew more of the service that he rendered than even his most intimate friends. Not that Monsignor Burke was secretive,—he was the most open of men,—nor that the nature of the service might not have been spread upon all the hoardings of the world, but that he was himself persuaded that something that was delicate and fine in human beings was diminished and hurt if they made any successful achievement of theirs a matter of their comment. Now his body, dead, rests upon the spot on which he knelt when he was vested, his work done, his story ended, however much of that work remains to be discovered, or of that story to be told. It is a time for the casting of accounts. Let me, at the risk of trying your patience, say briefly some few things of this man who was a unique compound of the mystic, the priest, and the skillful man of affairs.

I LEAVE the details of his life to be gathered by you from the excellent biographical notices occasioned by his death and carried in the press. For the moment I interest myself in some of the qualities which during his lifetime he brought to whatever work he did, qualities which made that work recognizable as his, both for its excellence and for its peculiar flavor. It was as recognizable as his signature to a letter. It had in it something that came to it from a mind made by the Faith. He had never ceased to cultivate and to develop the priesthood which had come to him in the Sacrament of Orders. It was as if he had taken very literally, as indeed they should be taken, the words of St. Paul: "I live. Now not I, but Christ liveth in me." The meditations which he wrote for himself, and sometimes printed for his friends, the books and the articles which were original with him, as well as those which he translated, not only disclose the bent of his mind, but expose us to its native air. The feeling for the Mystical Body of Christ, for the Faith in the world of our time, was a consuming passion in him.

His regard for its hierarchical order, his respect and esteem not alone for the office, but for the person of a bishop, was admirable as it was rare in its degree. His work in recent years as general secretary of the Conference of the bishops of this country, and more especially of its Administrative Board, was prosecuted with the most scrupulous desire to make it in very truth the work of the Hierarchy. More than most men who shared his religious convictions, he saw human conflicts, human problems, and human controversies from the high peak of eternity. His vision was the long-range vision which disregarded expediency and opportunism, to seek a permanent solution of problems and a secure end to conflicts and controversies. He was never a man made by the spirit of his time. It was a timeless spirit that made him and permeated him. His accomplishments and his methods did not date. They were a continuing source of wonder and astonishment to those who came to know them.

NO MAN could make as many surrenders as he, or set aside as many advantages, and still keep the fortress of his position from being taken. He would not be smart. He would not be clever. He would not be sarcastic in speech or in writing. He would not indulge in satire. He indulged in no form of even cultivated abuse. He scorned strategy and artifice and guile. He stated an opponent's position often more cogently than his opponent could state it himself. Like the Captain in Israel, he strengthened his army by lessening its number. No one was indiscreet in speech with him who suffered loss because of that indiscretion. No man in public or in private life could say of him that he used, in any conflict of minds, an admission or an argument that he had taken out of what was meant to be a friendly or informal conversation. He had an unshaken conviction that differences were to be settled upon their merits, and upon no other basis. In the fortress that he held against all who laid siege to it, Truth abided, and Justice, and upon its walls the simple legend, "No surrender."

Even so slight an attempt as this to make a portrait of Monsignor Burke would be defective if it did not take into account the affection that surrounded him all his days. The deep and sacred love of his family for him and his own answering affection. The fond regard of his brethren, and especially of those of them whose lives in the Congregation of the Paulists had been contemporaneous with his. The curious way in which this strange and imperturbable man who

could not be hurried, who spoke and moved without a suspicion of haste, who disclosed his mind so frankly and so fully, bound to himself those with whom he came into even casual contact, is an evidence of the rich spiritual personality which he had developed. Not infrequently those whom he had opposed had come to be fond of him in the very heat and welter of controversy, and remained forever after devoted to his interests. He was in turn devoted to his friends. He regretted that the inroads which his work made upon his days left him so little time for the offices of friendship.

I EXTEND to his family and to his brethren of the Congregation of St. Paul, the sympathy and the condolence of the Administrative Board and of the prelates and the personnel of the National Catholic Welfare Conference in the grievous loss they have sustained in his death. To all his other friends goes forth the assurance that we share a common sorrow. We shall all of us come to know only by degrees how sadly we miss his presence among us, and how irreplaceable is the grave wisdom, the gracious touch, and the capacity for devoted service which he has taken away with him. I know he would want me to ask you for your prayers, and all his friends who are priests to remember him in their Masses.

IT is inconceivable for us who knew and loved him that he should utterly abandon the great work of the Conference for the Faith in this country. He will still pray for us, and in such ways as are permitted him, assist us in it. His life has changed. It is not destroyed. And while we commit his body to the earth, we remember that all that was gracious and good and effective in it while it lived came from its informing spirit, habited in God's grace. In the words of one of the most Catholic of modern poets, we salute the soul of this dead priest; we say to it: "Spirit, thou wert fine clay!"

EULOGY of a BROTHER PAULIST

AN INTIMATE friend and brother in the Society of St. Paul the Apostle delivered a moving eulogy of Father Burke at the Mass celebrated by Father Burke's brother, the Rev. Thomas F. Burke, C.S.P., in the mother church of the society in New York City on November 4, 1936, and following the final absolution by His Eminence, Patrick Cardinal Hayes, long time friend of the deceased, Father Burke's body was laid to rest in the crypt of the church where rest the bodies of Father Hecker, founder of the society, and of other members of the Paulist Community. The following is the text of the sermon delivered on this occasion

By REV. EDWARD J. MULLALY, C.S.P.

GOD has spoken. Why should not man be silent? And so, whatever is said here today, is said simply as an expression—and a pitiably inadequate expression—of our admiration of a really great person, and in veneration of a really holy priest, Monsignor John Joseph Burke. His greatness we his brethren of the community do not as yet rightly realize. His accomplishments—and they have been many—have not yet been estimated even by the Hierarchy of the Church whom he so humbly and so adequately served.

There came to my mind a few minutes ago those little lines from Father Tabb:

"Their noonday never knows what names immortal are.
'Tis night alone that shows how star surpasseth star."

Father Burke's night has been too recent. We cannot estimate him at his proper value.

THE details of his life are doubtless known to you members of this parish as they are known to us brother Paulists. He was born sixty-one years ago, not very far from here; born in a home that was a sanctuary of holiness—a home in which he learned God nearly as early as he learned father and mother, brother and sister. Out of babyhood and childhood, he came into the neighborhood of this church to play, and into this church and its predecessor to pray. He was educated in its school. Parochial school days over, he went to St. Francis Xavier, and there received that education which was preliminary to his study for the priesthood. Goodness must have characterized those early days.

HAVING been graduated from St. Francis', he went to the Catholic University at Washington, and here he became convinced of the evidences of that faith which was already so deeply strong within him. Then came the glorious day of his ordination and his entrance into his priestly tasks. For a short time he did the ordinary parochial duties of a young priest. For a somewhat longer period he gave missions. Experiencing the thrill of the mission platform, he also bore something of the load of the mission confes-

onal. He participated in some of the joys of the ission Communion rail.

But bigger things even than the missions were to e done, and his superiors summoned him home. Then e entered into that larger apostolate, that one so dear the founders of the Paulists, the Apostolate of the ress, and for a period of time he appealed to increasng numbers of the American laity.

THEN came war. He perceived the need of equipment for Catholic chaplains who were to serve in ne war, either in camps, at home or in the field abroad, nd so he formed the Chaplains' Aid Society. And nen there came to his mind an idea the greatness of hich you and I cannot, at least now, properly estiiate—the idea of the National Catholic War Council. Ie submitted his idea to Cardinal Gibbons, who gave a warm welcome and established a committee of four ishops, who in their turn made Father Burke their ecretary.

That little group became the National Catholic War ouncil, in time of war. Its work was glorious. With ne restoration of peace, it became the National Cathic Welfare Conference. The bishops of the country ave given beautiful testimony to the marvelousness Father Burke's cooperation with them and to the enuine greatness of his achievement. It became his fice to be the mouthpiece of the bishops, not alone the country, but on occasion even to the world. He as humbly and—I believe they would testify—adeiately, the extension of their mind and their will to e people with whom they and he had to deal. Really perb was the spiritual and mental equipment that he ought to this very great task. He had a superb inlligence and it was superbly educated. He was prunt: he knew when to be silent and when to speak. e was tactful. But I presume to say that above all ings else, he was forthright and he was honest. He uld not deceive or lie to himself, and he was imtient both with deceitfulness and with lying. And rough it all he was humble. There are those of us o know high honors which he declined. We all know ose which he received.

AT the command of the Government, he received the medal for distinguished service. The Holy ther, recognizing his ability, his true priestliness, his accomplishments, made him first a doctor of ology. And then, a very short time ago—an honor nally rare among religious communities—the Holy ther made him a prelate of the Church.

He was esteemed by statesmen and churchmen alike. s beautifully significant that at his casket in Washton yesterday there was a wreath from the President the United States and his wife, and condolences came from men high in ecclesiastical and state affairs.

It is not for me to say—I am totally inadequate to the task—what he accomplished. I wonder if even the Hierarchy knows all that has been done during that rather long period of years in which he served them in the National Catholic Welfare Conference. It is comforting to us all to know that his deeds are all registered before the God of nations, Who is the God of goodness and of justice, and He will remember them all.

If I may make just a personal observation, it is this: I have wondered how, during the past six or eight years, Father Burke, the late Monsignor Burke, was even able to carry on his tasks, to perform his duties. I have sat with him at times when it seemed to me that he must fall from fatigue. But he had pledged himself to his God, his Church, and his Country, and right ready was he to die in their service.

The ultimate consequences of the works done by him are yet to be. We shall not know them very probably this side of heaven. They were never spectacular, but they were always real. It was said of him by one of his associates yesterday that he could take serious things seriously and light things lightly. Posterity may know what Father Burke has done—it may well know what he has done.

DURING these years, he was perforce physically separated from his community. But as I stand here today, one very lovely thing about him that I remember and prize dearly is this: That though away from it, he cherished it and loved it, and was devoted to it, and many times have I heard him regret that he must be away. Oh, we are sad today when we welcome his body back home. We grieve that his soul has gone from us. Gone from us? Oh, that cannot be. Loving us in life, he loves us still, and with the love that is that of a holy priest. The world probably, as it thinks of him, will think of the great achievements worked by his mind and will and heart and body. But those who know him will prefer, now at least, to think of him as a holy priest.

His holiness is indicated only partially by the books that he has written. They were not cheap and tawdry extravagances so frequently found in religious literature, but they were the fruit of deep thinking, of real association with God and the things of eternity. Not alone, not even particularly, in the books that came from his pen, but in the letters—and they were wellnigh numberless—that he wrote to friends on various occasions. Last Friday afternoon in Chicago, a lady gave to me a 14-page letter that he had written to her in response to her condolence for his loss of Dr. Kerby, and it is a precious and priceless spiritual document.

We cannot enter into the lives of anybody—our

(*Turn to page* 13)

An Archbishop's Appreciation of Father Burke

THE following appreciation of Father Burke's distinguished career was written especially for the "N. C. W. C. News Service" by a member of the hierarchy, the Most Rev. Archbishop of St. Paul, who from his long service as a member of the Administrative Board, N. C. W. C., had ample opportunity to evaluate Father Burke's character and work.

By MOST REV. JOHN GREGORY MURRAY, D.D.

THE death of Monsignor Burke removes from Catholic leadership in this country a prelate who won the esteem, confidence, and affection of all who were ever associated with him in the cause of Church and nation.

The welfare of the two agencies established by God for the happiness of man so completely dominated the life of this priest that his every thought was directed to the development of a harmony between these two agencies in advancing the spiritual and temporal interests of society.

Within his own soul he had brought to maturity the spiritual power which enabled him to see the purpose of the Creator in the development of principles which are essential for citizenship in the kingdom of heaven, as well as in the empires of the world, so completely had he integrated the motives underlying his own character that he could not be tolerant of disloyalty either to God or his native land.

His vision looked to a future when the forces of Church and nation would be directed to constructive cooperative effort for the security of human society. He sought to remove the misunderstandings and the false issues which maneuvered men into an attitude of hostility and conflict with each other. He had disciplined himself as missionary, editor, preacher, and administrator, to put himself in the position of the persons with whom he had to deal in each of the many functions he fulfilled, and by a patient psychological appreciation of the views of others he endeavored to advance, step by step, to a common ground where mutual confidence and concerted effort might win fruitful results.

IN seeking such results, there was never a compromise with principle. There was always frank and direct adherence to principle. In fact, he was so adamant in his loyalty to Truth and Justice that his unswerving conviction of the justification of his position was in itself the most compelling argument in his favor—so that many a prolonged discussion was suddenly and abruptly ended by his declaration of fundamental principles.

The manifest sincerity of the man in every cause he espoused and his spirit of initiative in discovering a thousand new ways to be of service to Church and country made him eligible for the many high responsibilities which he fulfilled.

When the bishops of this country, 40 years ago, entrusted to the members of the Missionary Society of Saint Paul the Apostle the care of candidates for chaplaincies in the Army and Navy of the United States, a tradition had already been established which made it logical for a member of that society, 20 years later, to found the Chaplains' Aid Association when scores of priests were called to service in the World War. Father Burke, seeing both the logic and the necessity of the aid to be provided by such an organization, became its founder and brought it to such a high degree of efficiency that the name of himself and his organization was pronounced with profound gratitude by every Catholic chaplain who saw service either in Europe or America.

SUCH evidence of vision, service and achievement led the bishops of the United States to draft Father Burke for the position of chairman of the Committee on Special Activities of the National Catholic War Council. To this committee was referred every problem that involved Catholic men in the service. Questions that had never arisen in the history of the country, especially in the relations of Church and State, facing an international war affecting all the nations of the earth were presented to the committee for solution. Protection of the spiritual life of the Church by safeguarding the supply of future priests who, as seminarians, were liable to be sent to the battlefront, devolved upon this committee, which, after weeks of effort, convinced a war-minded Congress that it should reverse itself and grant exemption to seminarians.

All the humanitarian activities designed to ameliorate the hardships of war on both the combatants and the civilian population came before this same committee for consideration and adoption. As one of the seven great civilian agencies dispensing millions of dollars in the field of relief, the committee organized by the bishops had the self-imposed task to present its accounting in court, and received the distinction

f well-merited approval of the work done under the dministration of this conscientious man of God.

When the National Catholic War Council evolved by ogical and approved process into the National Cath-lic Welfare Conference, Father Burke was named its eneral secretary. Under his guidance, the various epartments established by the Administrative Board f the bishops grew in service and accomplishment.

AS former chairman of the Executive Board of the Catholic Press Association, Father Burke had had he experience that indicated that the sphere of influ-nce of the Catholic press could be vastly increased if ts activities were sponsored and subsidized by the ishops of the country. The extension of the news ervice of this department has reached every part of he Catholic world and has won the approval of the Holy Father, who has had the satisfaction of knowing hat every word of his epoch-making encyclicals has een printed in the United States on the morrow of heir release and days before the text is available within he countries of Europe.

As a research worker during the 18 years that he as editor of *The Catholic World*, Father Burke came o appreciate the necessity of the availability of the riginal sources of history, and so he directed for years he accumulation of the historical records that cen-uries hence will be considered the fountainhead of nowledge by the historians who may write the story of a decade more significant than any other since our nation was born.

As general secretary, Monsignor Burke was meticulous in his observance of the lines laid down by the Administrative Board and by the various episcopal chairmen of the Legal Department, the Education Department, the Social Action Department, the Department of Lay Organizations, and the various committees established to advance Catholic Action in the United States.

The life of Father Burke has been so closely involved in the activities of all the bureaus that the record of his life and the record of the bureaus are almost identical. What is true of the record itself is likewise true of the men and women with whom he was associated. His guiding spirit and his exemplary priestly life inspired and challenged the staff at the headquarters of the National Catholic Welfare Conference as well as at the National Catholic School of Social Service.

OF all his activities in behalf of Church and country, the most productive of good were in a sphere of diplomacy touching the interests of the countries of North and South America as well as Europe. It is not permitted in this generation to reveal what he has done as a humble servant of his Church and of his country in this field. The day, however, will come when some historian in the distant future will be justified in telling to another generation what may not now be told.

EULOGY OF A BROTHER PAULIST— (*Continued from page* 11)

udgments are bound almost to be rash. People that eem to be holy may be but whited sepulchres. People nat seem to be world-minded, in reality may be saints. Ve may marvel how it could be that Monsignor Burke, o very, very busy, could nevertheless have had the time o meditate upon religious truths and to produce, we re sure in his own soul and certainly in the souls of hers, a literature that has reared them unto God.

Oh, this is so pitiably inadequate, these few words! Ve have lost a man who is really great. We shall iss a priest who was really holy. His brothers in the mmunity share with his family their grief; with his mily, we feel their loss, but we rejoice with him—his work is done, he does rest from his labor. For a long time, relatively speaking, at least, he worked in the harvest field of the Lord. He sowed, he watered, he reaped. Heavy upon his weakening shoulders was the burden of the harvest that he had gleaned, but he bore it until his heart tired and his body fell asleep. But in fancy—oh, it is not merely fancy; in truth—we can see him going before the throne of the Most High and laying there his precious burden.

And now before God we hope, or soon to be before Him, will be our brother, John Burke. Eternal rest grant unto him, O Lord; perpetual light shine upon him!

PRAYER FOR FRIENDS: Composed by FATHER BURKE

O Blessed Saviour, Who didst give Thy friendship to John, to Mary and Martha, the sisters of Lazarus, bless all those who are united with each other in true friendship. Teach them the sacredness of the bond that fidelity may strengthen it: that neither whispering nor self-seeking may ever corrode it. Bless it with courage and with strength that friend may help friend to perfect themselves more fully in Thee, from Whom all grace of friendship flows.

—*From "Pray for Us"* (P. J. Kenedy & Sons).

A Vision Fulfilled

THE National Catholic Welfare Conference came out of the emergency council maintained for the protection and furthering of Catholic interests during the World War. A permanent agency for the advance of religion and the wellbeing of society in general was from the beginning a hope of Father Burke. How that hope was realized is briefly told herewith

By CHARLES A. McMAHON

THIS article is directed to a brief summary of Father Burke's particular services as rendered through the National Catholic Welfare Conference and its predecessor, the National Catholic War Council.

It is generally acknowledged that to Father Burke's inspired vision the Conference owes its existence. It was due to his patient, prudent and courageous planning and diligent care that the Conference demonstrated both its need and usefulness and won for itself not only the confidence of the bishops of the United States and their continuing support, but evoked for the Administrative Bishops of the Conference and the American Hierarchy as a whole the warmest praise of two reigning pontiffs and of the heads of the interested ecclesiastical councils and congregations of the Holy See.

Some Concerns of Father Burke

Father Burke was personally concerned and wished the whole body of the faithful to be concerned, that fundamental Catholic principles in such important Catholic interests as education, the press, social justice, legislation, lay organization, etc., should not only be known and exemplified by our own people, but that through unified thought and action, American life as a whole be informed of and influenced by the Catholic viewpoint. His own deep, personal concern in the matter of education may be instanced as typical of the thought and guidance he gave to other equally important problems.

Few, no doubt, would refer to Father Burke as an "educator," yet Father Burke's understanding of the place and function of Catholic education in American democracy was as profound as it was clear. His judgment concerning the direction of current trends was unerring, and he never failed to sense the implications that were involved in plans and programs suggested for the American schools. He realized fully how necessary it is that the Church maintain schools and have at her beck and call means of education if she is to fulfill her great mission of keeping the knowledge and love of God alive in the hearts of her members. That nothing might be allowed to develop in American life by way of law or custom that would in any manner handicap the Church in her teaching mission was a matter of constant vigilance on his part.

An outstanding contribution that he made in this connection was his leadership in the fight against the Oregon school law which would have robbed Catholic parents of their right to determine the education of their own children. His labors in this fight reached a successful culmination when the Supreme Court of the United States held the law unconstitutional and in solemn words declared that "the child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

He gave voice in season and out to his opposition to anything that might even remotely give control of education to the Federal Government. He was ever insistent that the Catholic point of view in education receive full consideration and that the nation be kept constantly aware of the fact of the Catholic school. Nor was he motivated in this by any desire less than that of emphasizing the absolute necessity of religion if our Government and its free institutions are to be preserved. Thus was Father Burke insistent that a department of education, dedicated to the protection and promotion of Catholic interests in this all-embracing field be one of the important divisions of the N. C. W. C.

Saw Necessity of Virile Press

To serve this and other equally important Catholic interests, he saw the necessity first of all of a Department of Press, which would regularly and authoritatively present the Catholic viewpoint. A pioneer and powerful exponent of this particular apostolate (he was one of the founders of the Catholic Press Association), Father Burke strove to make its offensive and defensive presentation of Christian apologetics and Christian journalism felt in every phase of Catholic life. His wish expressed at the 1936 jubilee convention of the National Catholic Press Association was that the members and officers of the association "through service and devoted work add glory to our Blessed Lord, glory to His Church, and help toward the peace and prosperity of our country." It was largely through Father Burke's foresight and planning that there has been built up through the services of the N. C. W. C. Press Department the efficient Catholic press that we have today in the United States.

Through Father Burke's vigilance and influence, concerted efforts on the part of Catholic lay organizations throughout the country were often and helpfully exerted not only in preventing the publication, advertising and circulation of immoral publications but in obtaining a greater appreciation of literature that reflected and promoted the Christian viewpoint of life. His own writings were eloquent and inspiring examples of all that is fine and ennobling. Equally notable were his efforts in promoting Christian standards as regards the stage, the screen and public entertainment and recreation generally.

Aided Circulation of Pope's Counsels

The publication and widespread circulation of timely and useful literature in pamphlet form, especially the encyclicals and pronouncements of the Sovereign Pontiffs, was a matter of his constant care as was the recording in the official organ of the Conference the history of its work from month to month and year to year.

From 1919, when the Bishops' Program of Social Reconstruction was issued while Father Burke was administrative officer of the National Catholic War Council, on through the establishment of the Social Action Department of the National Catholic Welfare Conference, in its work and in the many statements of the Administrative Bishops of the Conference, Father Burke's increasingly intensified allegiance to the cause of social justice in the United States and in the world, to the perfection of family life, to the conscientious fulfillment of the obligations of citizenship and to the growth of world friendship and peace was marked not alone in his immediate work but in his conversation and correspondence. The doctrine of unity in the Mystical Body of Christ was for him a fountain from which he drew waters of social justice and social charity for the quenching of the thirst from which mankind suffers.

Concern for the Family and Youth

The nature of the National Catholic Welfare Conference, which Father Burke conceived as a Catholic "mission," was especially manifested in his conception of the function of the Legal Department, interested as it is in legislation and executive acts of government affecting matters of morality and religion. His greatest concern was in the protection of the family and the family life, education, marriage, the family as a unit in immigration, and the protection of the family from evil practices, divorce, birth control, in the probation of prisoners, in the correction of juvenile offenders. Indeed, whatever affected youth, whatever concerned the protection of their interests and their moral and physical welfare was always uppermost in his mind. Devotion to the American system of democracy and faith in men's integrity and will to do the right deterred him from any attempt to dictate legislative or executive action. Under him the policy of the Legal Department was always to seize every opportunity to make known the Catholic point of view in the proper place and at the proper time, never with too great insistence, always in a spirit of charity, and thus inspire rather than impose correct action.

Father Burke's far-seeing vision in urging the establishment of the N. C. W. C. Lay Organizations Department and extending it according to the wishes of the various ordinaries can best be evaluated against the background of the fact that it anticipated and almost perfectly paralleled the world-wide organization of Catholic Action which has since been so unceasingly urged and recommended by our Holy Father himself. Not only did Father Burke strive for the organization of the laity, but he sought earnestly and indefatigably for the layman's participation in the extra-sacramental apostolate of the Church—participation of the laity in the apostolate of the Hierarchy—and for a reawakened consciousness of the priesthood of the laity. Today's unprecedented progress toward a nationally unified and coordinated laity under the Lay Organizations Department of the N. C. W. C. is not the least of the achievements of Father Burke's genius and striving. Two outstanding exemplifications of Father Burke's zeal in this cause are the National Catholic School of Social Service, sponsored by the National Council of Catholic Women, and the nation-wide Catholic Hour, produced by the National Council of Catholic Men, both organized under his inspiration.

Desire for Best in Civic Activity

So well known are Father Burke's personal exemplification of good citizenship and his burning desire for the best in civic accomplishment on the part of all citizens that but slight reference need be made here to his accomplishments in the field of civic education. A nation-wide Americanization program (described in this issue), inaugurated during the war and reconstruction period and intensified under the Welfare Conference has resulted in emphasizing to millions—native and foreign-born alike—the Catholic concept of citizenship emphasizing religion as its true foundation.

With his characteristic broad vision concerning the welfare of the Church in the United States and his ardent patriotism, Father Burke gave unstintingly of his energy and time to the work of establishing and developing the N. C. W. C. Bureau of Immigration. It was his intention that this work should meet the challenge of existing Protestant agencies then extensively engaged in proselytizing the Catholic immigrant.

He was intensely interested in the spiritual and material well-being of the foreign-born as a recognized

underprivileged class. He realized fully the immensity of the task of safeguarding their Catholic faith, protecting them against exploitation and aiding in their proper assimilation to the point of becoming worthy American citizens. He manifested a deep concern as to reuniting separated alien families, the humanizing of our immigration laws and adjustment of the many serious problem cases constantly arising.

Achievements Through War Council

Any summary, however brief, of Father Burke's services through the N. C. W. C. would fail in due credit did it not mention the foundations and broader gains achieved under the National Catholic War Council prior to the establishment of its permanent successor, the Welfare Conference. Father Burke's Committee on Special War Activities:

Secured Catholic representation on the general committees which discussed and moulded national welfare and reconstruction policies; obtained a practical recognition of the right of Catholic organizations to a voice in movements making for the common welfare; brought about the distinct recognition of Catholic interests and Catholic principles in Government welfare and reconstruction policies; received representation on the very important but little known Committee of Six (of which he was chairman), the advisory committee representing officially the religious bodies of the country on questions of a moral and religious character before the War Department and the Commission on Training Activities; secured official recognition in welfare work for the Catholic women of the country, with the right to erect visitors' houses in the camps and undertake welfare work overseas; listed, coordinated, and brought into action thousands of Catholic men's and women's organizations which have now a common voice in the Lay Organizations Department of the N. C. W. C.

Work on War Memorials Council

It would require much time and space to recite the details of his contributions through the Chaplains' Aid Association; the Clifton Training School (forerunner of the National Catholic School of Social Service); the nation-wide movement for the promotion of better citizenship, patriotism and vocational advisement; the rehabilitation aids and employment services supplied wounded and disabled servicemen; the publication of important and helpful reconstruction literature; the campaign waged against commercialized sex pictures and in behalf of clean film entertainment. Perhaps his most gratifying accomplishment was the preserving of the Catholic war record, one phase of which was the collection in the central archives of the N. C. W. C. the service records of over 825,000 Catholic soldiers and sailors. His services on the War Memorials Council resulted in the erection over the graves of all Catholic dead buried in overseas cemeteries of marble markers upon which is incised the cross—sign of their faith and emblem of their sacrifice. Nor was Father Burke content until he had sent a special Catholic chaplain to bless each and every such final resting place.

Many of the activities inaugurated by Father Burke's committee were carried over and intensified in the permanent set-up of the Conference, gaining under episcopal sanction and his own energetic direction added prestige and influence for the Catholic name and for Catholic work. That he was honored through the award of the Distinguished Service Medal for his war-time work was but fitting and just.

Father Burke's Greatest Reward

The greatest reward which Father Burke experienced, however, was the supreme satisfaction he had in aiding the realization of the Bishops' pledge to the President of the United States at the beginning of the war that the 20,000,000 Catholics of the country would "rise as one man to serve the nation." Joy in this accomplishment outweighed every other recognition of his work. And when in September, 1919, the bishops of the country decided to convert the patriotism of strife into a patriotism of service, it was to Father Burke that they looked to help them maintain the spirit of union and cooperation for the ends of peace.

The extent of Catholic achievement during the 17 years that Father Burke served the bishops of the United States as general secretary and active directing officer of their official organization—the N. C. W. C.—is but partially known but it will, it is to be hoped, be fully recorded in due time. The story will be one of glorious striving in the spirit of faith and service for God, for country, for humanity. Father Burke's place in that story will be both prominent and permanent, recording as it should the measure of his unsurpassed, perhaps unequalled, services to his Church, to the Holy See, to his immediate ecclesiastical superiors, to the entire Hierarchy and Catholic body of our country, and, above all, to the cause of the N. C. W. C. to which he fully dedicated his noble talents with but one objective in mind—the extension of Christ's kingdom.

For all of this, we who have labored so closely with Father Burke are grateful beyond measure. We are grateful to Almighty God for sending us one who has helped us all to advance to that goal of Christian unity—unity with Christ through His Church for which Father Burke ever strove. We are grateful that we have his splendid example to inspire us all to seek an ever closer union with Him Who is the source of life and action that we may, in Father Burke's own words, "labor in patience, in mildness, in unity—extending our love, which is the service of self, hoping thereby to extend to others something of that all-consuming love which Christ has for us."

FATHER BURKE: APOSTLE of UNITY

CONCLUDING his translator's preface of Abbe Anger's "Doctrine of the Mystical Body of Christ" Father Burke wrote: "We have the opportunity, the blessed apostolic mission of manifesting Christ and His Church—and, as this book shows, the Church is Christ in His fullness—to our world of today. We cannot by our very nature as Catholics do that separately or apart from our fellow Catholics. In the unity of Christ, all as one with and in Him, must we work together, and in every channel of human activity, to promote His glory among men."

Privileged to labor closely with Father Burke for the past several years in the active direction of the N. C. W. C., to know his mind, to share his home and the intimate conversations which such association brings, the writer presents in the following article a telling description of how Father Burke himself sought the goal of Christian unity expressed in the foregoing quotation, and how earnestly he labored that others would work together "in the unity of Christ."

By VERY REV. MSGR. MICHAEL J. READY

IF I were to describe Father Burke in one sentence I would say: "He lived with Christ." In fact, his deep understanding of the truth expressed in the phrases "with Christ," "in Christ" and "Christ with us" was the dominant motive of his saintly, fruitful life. These words for him were more than pious aspirations. Their significance to him was tremendously awesome and at the same time the source of his courage, his hope and spiritual joy. In conversations he would frequently turn to the Epistles of St. Paul, which he knew better than by rote, and indicate the solution of problems based on the truth of our oneness with Christ, the unity of all men in Christ. Father Burke's remarkable achievements in an unusual variety of difficult, important Catholic work is understandable only on the basis of his effective meditation on the truth of St. Paul's teaching and of his constant growth in the spirit and implications of that truth. The belief that all men, brought to the dignity of sonship with God through the redemption of Jesus Christ, are truly members one of another in Christ, was a sacred antiphonal in the spiritual harmony of his life.

FROM this belief stemmed that ardent, even consuming, love for the Church and a profound reverence for the Vicar of Christ, our Holy Father. The Church was the center of Christian unity, the Mystical Body of Christ, and the Sovereign Pontiff, the guardian of that unity in His supreme office of Shepherd of the whole flock of Christ. The bishops, because they shared the rule of the Church by Divine Authority, were held in that high respect and granted that wholehearted obedience which were notable characteristics in the life of this great priest. Unity was a passion in his life. Recognizing the Church as the source of unity he felt it a grave duty and honored privilege to champion and promote Catholic unity as a faithful servant of the bishops.

On several occasions I have heard Father Burke declare that in his opinion two of the most effective pronouncements for the welfare of society during his lifetime were those of Pius X on frequent Holy Communion and Pius XI's decree establishing the Feast of Christ the King. He believed that the decree on frequent Communion "taught the faithful," as he wrote in the translator's preface to *The Mystical Body of Christ,* "how Christ may be, and should be, more and more completely the life of the Christian." By means of frequent Communion the individual could attain Christian perfection but that this "perfecting of self is not an unrelated but a social act. The individual is not alone, he is a member of Christ and of Christ's kingdom. Both the extent and the field of his individual Christian perfection are, in a way, unlimited, for what he thinks and does affects for good or ill the entire society of his fellows."

FATHER BURKE believed that the promotion of the Feast of Christ the King followed inevitably the discipline of frequent Communion. The feast for him "emphasized again the truth that we have a common life, a common nourishment; that we are knit to one another more closely than words can describe because we are all one in Christ and Christ is all in all, the Saviour. Christ is in His Humanity, for us as well as for Himself, the King of Glory."

In 1920, writing in *The Catholic World* on the development of the then "National Catholic Welfare Council," Father Burke invited the Catholic citizens of our country to make use of their many opportunities for "common Catholic action." How familiar that phrase had become a decade later. The reason for common, united action as well as the means of promoting it flowed as corollaries from his luminous understanding of the Church and her mission in the world.

To those associated with him in 1917, his brother Paulists, his co-workers on *The Catholic World* and in the other pursuits which filled his life in those war burdened days, it must have seemed quite ordinary that Father Burke should consult Cardinal Farley on a plan for united Christian effort in that eventful period of our history. His vision was not limited to the provision of temporal comforts for men under arms; he thought of their spiritual welfare and organ-

ized the Chaplains' Aid Association to insure it. But he thought more of the rich opportunity of uniting under direction of the bishops the scattered Catholic forces whose strength was lost to the welfare of the Church and to the detriment of true Catholic influence on our national life.

WITH a recommendation from Cardinal Farley, Father Burke traveled to Baltimore and received approval from Cardinal Gibbons to call a meeting at the Catholic University of America, in Washington, D. C., for the purpose of organizing the full strength of the Church in promoting national Catholic interests. The announcement of the meeting met a ready response from the bishops. Lay and cleric delegates from seventy-five dioceses, representatives from forty national Catholic organizations and a special delegation from the Catholic Press Association met and resolved "that it is the unanimous opinion of this convention that the Catholics of the United States . . . should create a national organization to study, coordinate, unify and put in operation all Catholic activities incidental to the war." The archbishops of the United States appointed with power to act an administrative committee of four bishops "to be a high court of general control and direction" over the activities of the established national organization known henceforth as the National Catholic War Council.

"An organization," Father Burke wrote in 1918, "is more accurately known by its spirit than by its constitution. The National Catholic War Council was established not to control, but to direct; not to hinder or curtail, but to coordinate and to promote; not to rule with a master hand but to facilitate by conference and mutually accepted divisions of work."

The principle of united, coordinated Catholic participation with the bishops had been translated into action. The glory of that war organization is recorded in the annals of our country's history. Its further notable deeds for God and country in the ensuing years make the lengthening record of the National Catholic Welfare Conference.

OUT of his wartime knowledge and experience, Father Burke was confirmed in a long entertained conviction as to the need of a permanent, national agency that would unify, under the guidance of the Hierarchy, the thought and action of the Catholic body on non-canonical matters of national interest—matters that previously had suffered through the lack of definite Catholic guidance, leadership and coordination. He saw the need of an agency that would make known to both clergy and laity the mind of the bishops so that whatever course of action or policy was adopted by them would through their united efforts be carried out in such a manner as to promote the general Catholic interest. In giving the reason for such a national organization, Father Burke before the organization meeting of the National Council of Catholic Women in 1920 said:

"We ought to be united: we ought to stand as one body, magnificent in our corporate unity, splendid in our united will, giving and receiving help and inspiration from one another, all animated by the one purpose. Even as the foundation stone of our Faith is our oneness and our life in Christ, so, in our external organization, ought we to regard that truth and that fact as supreme and preeminent. We should think of ourselves not as individuals, not as particular groups, not even as one large human group—but as members of that one Body of which Christ is the Head."

Throughout the score of years Father Burke gave to national Catholic work that ideal of unity was never sacrificed to expediency. Faithfully he expounded the inviolable jurisdiction of a bishop in his own diocese and was ever alert to see that such jurisdiction was respected.

IN HIS ambition for Catholic unity of action amongst lay organizations he never failed to regard their free, autonomous character in promoting their own approved programs. "Catholic lay organizations," Father Burke wrote in 1932, "are entitled to their own field of work and purpose: to their own autonomy, but the very title 'Catholic' means that they are definitely working and laboring as part of a whole. To be part of the Catholic whole—that is, the Catholic Church—means a unique privilege and unequalled spiritual riches. Whatsoever work a lay organization may take as its purpose: howsoever far extended that work may be—the first seeking of that Catholic organization will be union, cooperation under the Hierarchy with its fellow Catholic organizations. The advantages of such union are readily seen. It is not the advantages, however, that should lead to such Catholic unity. The organization should realize that it is part of its obligation as a Catholic organization to help achieve it."

For Father Burke the spirit of Catholic unity was grounded in love for Christ, love for His Church. How often have we heard him plead for the expression of that love by our "whole minds," an informed love, an intelligent love. In his indefatigable striving for Catholic unity no one knew better than he the inspired truth of St. James' words: "The body without the soul is dead."

Father Burke had learned in a disciplined, obedient, active life the correct channel for Catholic initiative. He despised activity just for the sake of doing something. His joy was in ordered, intelligent Catholic life under constituted authority.

Monsignor Burke was indeed an apostle of unity. His sowing was in hardship and difficulty and even misunderstanding. With Christ and in Christ our reaping will be the harvest he dreamed of.

MONSIGNOR BURKE and SOCIAL JUSTICE

LITTLE identified publicly with discussions of the problems of social justice, Father Burke was, as this present article shows, intensely interested in this field, understood well the Catholic teaching applying to it and worked constructively and persistently for the acceptance of that teaching in our American economic and industrial life. Associated with Father Burke from the beginning of the N. C. W. C. as director of the N. C. W. C. Social Action Department and before that in the bishops' war and reconstruction programs, Dr. Ryan writes informingly on this phase of Father Burke's activity.

By RT. REV. JOHN A. RYAN, D.D.

SO FAR as I know, Monsignor Burke never wrote a specific article on any phase of the industrial problem. Nevertheless, he had a fundamental conception of the problem in all of its main departments and implications. From the days in January, 1919, when the manuscript of the *Bishops' Program of Social Reconstruction* was under consideration, until the publication of the pamphlet *Organized Social Justice* in October, 1935, he gave sympathetic and invaluable assistance and advice in connection with every production on this subject by the National Catholic War Council and the National Catholic Welfare Conference.

Those who recall the appearance of the Bishops' Program, February 12, 1919, and the widespread discussion following are aware that a good deal of the discussion was critical and unfriendly. Practically all the conservative and well-to-do Catholics who took note of the Bishops' Program at all regarded it as too radical. A few of them characterized it in even more uncomplimentary terms. In those more or less critical days for the Bishops' Program, Monsignor Burke was one of its staunchest defenders. Although his part in the discussion was not made public at the time, it was none the less important and effective. The effectiveness of his defense of the program depended mainly upon the fact that it was made in high places. He was at that time executive secretary of the National Catholic War Council, the Episcopal Administrative Committee of which had issued and assumed responsibility for the Program of Social Reconstruction.

IN NOVEMBER, 1930, the bishops of the United States at their annual meeting quoted from the Bishops' Program the statement that "high rates of wages and high purchasing power are the surest guarantee of a continuous and general operation of industrial establishments" and declared that if this proposition had been acted upon in American industry, it would have been greatly effective in preventing the industrial depression which was then more than a year old. This 1930 declaration of the bishops closed with a plea for "a social structure which in far greater measure than the present will voice practically the teachings of Christ and the Church and will bring a larger measure of justice unto men." Because of his position as general secretary of the National Catholic Welfare Conference, Monsignor Burke had a good deal to do with the formulation of this pronouncement.

At their 1931 meeting, the bishops declared that federal and state relief funds would soon be necessary to relieve the misery of the unemployed, advocated "joint conferences of employers and their associations and labor and their unions supplemented and assisted by government" to prevent wage cuts and provide for the common good: called for "an equitable distribution of income and wealth" and for a program for social security. Here again Monsignor Burke's advice and cooperation were positive and helpful.

EARLY in 1933, the Administrative Board of the National Catholic Welfare Conference issued a statement in which it blamed the collapse of the financial and economic structure upon lax government, greed and heinous frauds of business and a widespread corruption among the people themselves. In April of the same year, the Administrative Board issued a formal and comprehensive document entitled "A Statement on the Present Crisis." This pronouncement covered other objects as well as those falling under the head of industry and economics. In the part devoted to the latter subjects, it condemned the concentration of wealth and power and attacked individualism, communism and economic nationalism. It demanded that the public authorities aid in establishing economic self-government by organized industries to obtain justice and to ward off the danger of the State's becoming "an all engrossing and all enveloping power." The latter provision evidently reflected the paragraphs on the occupational group system in the Encyclical *Quadragesimo Anno.* Monsignor Burke's part in both these pronouncements was prominent and invaluable.

In the Spring of 1934, the Administrative Board made a pronouncement in favor of the right of labor to organize and bargain collectively and gave its support to the bill then before Congress which sought to make that right effective. About a year later the bill was enacted into law and is generally known as the Wagner-Connery Labor Disputes Act. Monsignor Burke not only had a part in formulating this declaration by the Administrative Board but gave his active

support to the bill while it was under consideration by the Congressional committees.

THE last action of Monsignor Burke in the field of industrial discussion which I desire to mention relates to the publication of the pamphlet *Organized Social Justice*. This is at once the most fundamental, the most comprehensive and the most progressive publication that has come from a Catholic body in the United States since the appearance of the Bishops' Program of Social Reconstruction. It was signed by more than 130 priests and laymen, but it seemed a bit too strong for some of the more timid Catholic students of the social problem who were asked to affix their signatures. Monsignor Burke willingly and even eagerly cooperated in getting *Organized Social Justice* officially approved and published by the National Catholic Welfare Conference.

Had the attitude of Monsignor Burke been at any period unfriendly or even indifferent, the Social Action Department of the National Catholic Welfare Conference would have been greatly hampered in its plans and activities. As the general secretary of the National Catholic Welfare Conference, he was the executive officer responsible under the administrative bishops for all the policies and performances of all the departments. As a matter of fact, he always showed himself intelligently sympathetic and genuinely interested in the efforts of the Social Action Department to promote social justice. Indeed, he could scarcely have been more sympathetic or more interested if he had been himself the head of the department. Moreover, his sympathy, his interest and his grasp of the problems involved in the field of social action steadily increased with the passing of the years and with the achievements of the department. His interest, sympathy and wise counsel covered not only the activities of the department itself but also those of cooperating organizations such as the Catholic Conference on Industrial Problems and the Catholic Association for International Peace.

ANOTHER man occupying Monsignor Burke's position between the years 1918 and 1936 might have been more "cautious" in his attitude toward the Social Action Department and its endeavors to promote social justice. After all, the general secretary of the National Catholic Welfare Conference is compelled to deal with all shades of Catholic opinion concerning social problems. He has to consider the beliefs of the conservative as well as the progressive, of the uneducated as well as of the educated. Nevertheless, Monsignor Burke remained always faithful to the social principles and interpretations to which he had given allegiance in the years immediately following the World War. No American Catholic whose opinion is worth considering now thinks that he was unwise or imprudent in this field. His record here is as unimpeachable as it is in any of the other departments of activity in which he was called upon to participate. What we of the N. C. W. C. Social Action Department have accomplished has been tremendously aided by Monsignor Burke's intelligence, courage, knowledge of Catholic tradition, broad human sympathies and deep love of social justice.

FATHER BURKE: CITIZEN, CONCILIATOR, STATESMAN

AS DIRECTOR of the N. C. W. C. Legal Department, the writer of the present article was for years intimately associated with Father Burke in the handling of numerous matters of a diplomatic character coming before the Conference for consideration. He presents herewith a brief but illuminating statement setting forth the value of Father Burke's citizenship and of the learning and sanctity which characterized his civic activities.

By WILLIAM F. MONTAVON, K.S.G.

OURS is a generation during which institutions, national and international, political and social, religious and secular, have been forced to meet the challenge of revolution, physical revolution in many nations, but moral, doctrinal revolution everywhere. The preparation received by Father Burke; his association with the great priests who founded the Missionary Congregation of St. Paul the Apostle whose school he attended in boyhood and with whom he became associated in his youth as a member of the Congregation; his work as editor of *The Catholic World*, which introduced him to and made him an important factor in the wider life of the Church in the United States, especially during the troubled years that went before and culminated in world war; these made of Father Burke the ideal priest; the priest described by St. Isidore, who as Archbishop of Seville in the seventh century was confronted with problems civic and religious not unlike those which confronted Father Burke; the priest "distinguished by both his learning and his sanctity."

When one writes "learning and sanctity," one has summarized the history and described the true character of the citizenship and the virtues which are

reflected in the civic action of Father Burke. In one of those intimate conversations with which Father Burke so often honored me, and which for me remain a most happy and blessed memory, he asked: "Have you ever heard of a canonized saint who did not in some manner outstand in his generation for devotion to country?"

DEVOTION to country, not melodramatic, not "spread-eagle," not personalist, not partisan—these had no place in the life of Father Burke—but devotion, deep rooted in an understanding knowledge of the deeds and philosophy that are the foundations of the political and social life of the nation, that was the civic spirit of Father Burke—a spirit which was evident in all his public and private life.

I know great statesmen who have marvelled at the vast but accurate and detailed knowledge Father Burke had of the men, the movements and the philosophies which together are the materials out of which our nation is constructed.

I have known great churchmen in our own and in other countries who marvelled at the vast knowledge and especially the penetrating understanding Father Burke had of the men and acts and especially the teachings out of which the Church and religion are constructed.

I have seen Father Burke confronted with situations out of which in other hands might easily have grown grave controversies, irreconcilable differences. Fortified with knowledge, secular and religious, and especially with the sanctity that was his life, I have seen Father Burke face such situations with courage and unswerving fortitude born of certainty and faith; drive through the maze of superficial detail; discover the true nature of the problem in its simplicity; state the problem and by only stating it make so clear the solution that it became inevitable.

FATHER BURKE was never a negotiator. He was never a trader. He never assumed a position until he knew that that position was right. Father Burke was above all concrete, never a theorist. He stood always on the solid ground of reality. Any position he assumed, therefore, was in harmony with the facts, the realities. Having assumed a position he held it with the tenacity justified by certainty. He was never intolerant of his opponent. His desire and his whole effort was to help his opponent to analyze, reach an understanding of his own attitude and, in attaining that understanding, discover for himself the flaws and weaknesses, discard the errors, until, through a process of self-examination, there would be produced naturally and inevitably that meeting of minds between him and his opponent that is the indispensable characteristic of every lasting conciliation.

The work done by Father Burke in the efforts he made to find a sound solution for the religious conflict that continues to harm the national life of Mexico, in its success that has been only partial, illustrates the method of Father Burke. In his effort to discover the irreducible minimum difference which held the Mexican Government apart from the Catholic people and Church in Mexico, Father Burke devoted himself to the study of the history of Mexico. With saintly charity he conferred with Mexican Catholic men and women. With a profound humility and honesty, but always in a spirit of brotherly love, he conferred with Mexican bishops and priests. He knew the history of the relations between the Government of the United States and that of Mexico: he knew and was grieved by the injustice embodied in the suspicion in which some held the government of his country; his patriotism rebelled against that injustice: his loyalty and straightforwardness commanded the respect of statesmen: finally the supreme test arrived. Father Burke would lay the case of religion before General Calles. To many the enterprise seemed foolhardy. The Holy See authorized it. General Calles consented. There must be no publicity.

I ACCOMPANIED Father Burke to Vera Cruz. There, on Holy Thursday, 1928, in the dingy old fortress of San Juan Ulua, the men who spoke for Church and anti-Church met. Like in the tournaments of old, two gladiators chosen for their prowess met in duel. The loyalty for which the one contended was loyalty to God. The loyalty for which the other stood was loyalty to the downtrodden men of his nation. That these loyalties could be in conflict shocked the soul of Father Burke.

For hours he talked with Calles. The coldness of first meeting dissolved. In the warmth of mutual understanding, the minds that a few hours before were miles apart, met. It seemed that the door that separated the Church from her people had begun to open. The ground was prepared for sincere reconciliation. That reconciliation must be between Mexicans.

GENERAL CALLES received the spokesman of the Church in Mexico. A year later there was a *modus vivendi*. Contact was restored. With good will, charity, generosity, faith and loyalty the problem could be solved.

Alas, sin maketh nations miserable. Even when death overtook Father Burke, final reconciliation had not been achieved in Mexico, but Father Burke never lost hope.

Some day, in God's appointed time, men will discover the simple truth, in its light, they will understand their problem, and once more the Catholic nation in Mexico will take up again its journey towards the happiness that comes from justice and loyalty in the dealings of men.

FATHER BURKE'S LOVE of COUNTRY

THE article contributed herewith by the Very Reverend Provincial of the Sulpicians in the United States explains a characteristic of the late Father Burke that was a part of his very nature. Why that was so will be clearly understood upon reading this fine appraisal of Father Burke's patriotism by Dr. Fenlon, a close associate and valued counsellor of Father Burke both during the war period and thereafter.

By VERY REV. JOHN F. FENLON, S.S.

THE patriotism of Father Burke was rooted in something very deep in him. Everyone acquainted with Father Burke knew that whole-hearted and thorough loyalty was one of his most outstanding characteristics. He was loyal and true to his God, to his Church, to his duty, to Christian ideals, to his priesthood, to his family, and to his friends.

Such a man could not help being utterly loyal to his country. He had something more than loyalty: he had a passionate devotion to his country, though it was calm, intelligent, and well reasoned. Love of country is normal in us all; few have soul so dead as to lack this instinctive patriotism, or to fail to kindle a patriotic fervor in a time of crisis. Father Burke's patriotism was as natural to him as his love of his father and mother, but it was a patriotism that grew stronger and more intelligent as he learned to know the American people, and to appreciate America's place in the world and in the Church. All his associations, all his studies, all his experience, all his growth in religion, and his interest in the Church combined to fan the sacred flame of patriotism in his heart, and to make him more and more a thorough American.

Father Burke was well known for his wide and cosmopolitan interests: Europe, Mexico, South America, all had a great attraction for his mind, and a great claim on his sympathies. His long experience as editor of *The Catholic World,* his wide reading, his knowledge of history, and his travels all deepened and intensified these foreign interests. Nevertheless, Father Burke remained thoroughly American in his outlook. It was due to no narrowness, to no lack of knowledge and experience. On the contrary, all that he learned and all that he experienced made him convinced that the American people, and the Catholic Church in the United States, enjoyed an exceptionally fine situation. Particularly the liberty which the Church has in this country was all the more appreciated by him since he had frequently, in his career as general secretary of the National Catholic Welfare Conference, to deal with affairs of the Church in foreign lands in which she was oppressed and persecuted.

THERE is no doubt that Father Burke's Americanism in the true sense of the word was nurtured and intensified by his Paulist inheritance. A community founded in America for work in America, with the special aim of converting America to the Catholic Church, naturally had an intense American spirit which it communicated to its members. In his American spirit, no less than in other ways, Father Burke was a thorough Paulist.

His patriotism was not of a Chauvinistic nature. It was enlightened and aimed principally at the spiritual and cultural good of the American people. No doubt the spiritual interest was uppermost and this, in the minds of some, would condemn him; but we know that the nature of his love for the American people was like that of his Master's for the people of Jerusalem. His greatest possession was his Catholic faith, and that he desired to share with all. But apart from religion, he had an intense interest in America, in American history, in our great men, in our leading public characters, and in America's position in the international field. His favorite character in our national history, I believe, was Abraham Lincoln. He had made a valuable collection of books about Lincoln, and what was more significant he was very familiar with them. The purity of Lincoln's aims, his humanitarianism, tenderness of heart, his wisdom, and his homely wit fascinated Father Burke. He had also a great admiration for Washington.

FATHER BURKE lived through a most stirring period of our history, and took a vivid interest in all that concerned America's welfare. He seemed to me to be always well informed, and to have a very sane judgment on passing events, and on the tendencies of national policies. Though he was in a position to become well acquainted with public men in Washington, he made no effort to cultivate them. He was necessarily well acquainted in some of the departments, particularly at the State Department, and he made some genuine and true friendships. He saw very little of the members of the Senate or of the House of Representatives, moved, I believe, by his sense of delicacy.

I, however, am anticipating. It was the Great War that drew Father Burke into such intimate contact with public affairs. He believed in the justice of America's entrance into the war, and gave his whole-hearted support to the Government. He felt that he could do his best work in aiding our fighting men. That led to his founding of the Chaplain's Aid Association, and it inspired the idea, originial with him I believe, of the

National Catholic War Council. He felt he was doing a double, or triple work. He was helping his country, he was aiding the Catholic Church of America to fulfill her duty towards our country, and he was doing his best for our boys in the Army and the Navy, who were so much in need of our care. Those who were close to him during the war, and in the years immediately succeeding know how intensely he worked, how intelligently, and with what a true zeal, for our country's cause. Men like Newton D. Baker, Franklin D. Roosevelt, Josephus Daniels, Frederick Keppel, Admiral Benson, and many others saw Father Burke at close range and conceived the highest respect for him. The admiration of some of these gentlemen was expressed at the time of his death: it was not mere conventional praise but genuine esteem, dating from the earliest days after our entrance into the war.

It cannot be doubted that the National Catholic War Council under the guidance of Bishop Muldoon, Bishop Hayes, now Cardinal, Bishop Schrembs, and Bishop Russell, with Father Burke as executive secretary, rendered an important service to our country in a most critical period. To this work Father Burke devoted practically his entire attention, and it was a work of sufficient magnitude and importance to engage all the powers of any man. It required a clear vision, great organizing and great executive power. Father Burke was equal to the task. He gave entire satisfaction to the "Four War Bishops," as they were called, under whom he labored, as I can testify from intimate knowledge. He was most intimately associated with the chairman, Bishop Muldoon, a kindred soul, who had the highest esteem for Father Burke. Both were unselfish and untiring laborers and have now entered into their rest. They were great servants of God and of their country.

TRIBUTE OF A PRIEST CO-WORKER

A MEMBER of Father Burke's happy household for more than a decade of years, associated with him as assistant director of the N. C. W. C. Social Action Department since 1919, has contributed a beautiful tribute to his chief, co-worker and friend. The following is taken from "The Yardstick," a regular feature contributed to the "N. C. W. C. News Service"

By REV. R. A. McGOWAN

MONSIGNOR BURKE, or Father Burke as I knew him best, was at once the greatest and kindest man I've had the good fortune to know. I'd taken a short trip to Europe a few days after the ceremony that elevated him to Monsignor—a happy day from beginning to end. He seemed to me better in health than in several years. I returned to stand by his coffin in the Paulist mortuary in New York.

I had known him since 1919 and had worked with him since then. I had lived with him since 1924. Yet the personal loss is comparatively little. The real loss is the loss of a great leader in the Catholic Church in the United States, who was as thoroughly Catholic as he was thoroughly American.

How can one give the flavor of his character to persons who might not have known him? Shall I speak of those anecdotes of his of New York of the Nineties when he was a boy, or of the Lake George country where he did parish work, or of his life as editor of *The Catholic World,* or of his life in the Paulist Community, or of his work as secretary and real organizer of the National Catholic War Council, or of his long hard years as general secretary of the National Catholic Welfare Conference? As one thinks of them they each bring out facets of his character, but a facet is after all only one phase of a man.

Shall one speak of those strenuous days shortly after the war when the "Bishops' Program of Social Reconstruction" was issued and the controversy ran high, even if behind the scenes and back of the headlines? When the history of the Catholic Church in the United States shall have been written a whole chapter upon that program will be needed, and Father Burke, and that other great and kind man, Dr. Ryan, will be its heroes. That document advocating in pioneer fashion many truths now become commonplace and many others not yet accepted is a monument to him—and to Dr. Ryan.

Perhaps the work that more dramatically brought out his character was the more than ten years during which the problem of the Mexican persecution lay upon his mind. He approached it with a delicate sense of Mexican rights, with a keen perception of the undying importance of the Catholic Church in the illimitable future of Mexico, with humility, with kindness to all involved, with a determination that for his part he would throw his influence toward a peaceful reconstruction of Mexican life which should bring justice to the Mexican people and keep the Church in their hearts. He thought long and worked long and arduously.

He was the general secretary of Catholic Action in the United States and to him more than to any one man is due the organization of the National Catholic Wel-

(*Turn to page* 26)

FATHER JOHN J. BURKE: PAULIST

THIS interesting and intimate evaluation of certain qualities of Father Burke's character—his humor, his studiousness, his scholarship, his firmness yet fairness in argument, his genuine and deep holiness—is presented by an old-time friend and brother Paulist, his successor as editor of "The Catholic World."

By REV. JAMES M. GILLIS, C.S.P.

THE first time I saw John Burke he was being made the victim of a practical joke. It was at the summer home of the Paulists at Lake George. John had either fallen—or been pushed—into the lake. He had come dripping wet up the steep path to the students' house and was in his room on the second floor changing his clothes. In a moment of beautiful but disastrous confidence in his fellows he had put his shoes on the window sill to dry. Two of the students, eager to help their brother in distress, were engaged, one in holding a ladder, and the other mounting it to pour water from a pitcher into the drying shoes. Oddly enough, John didn't catch them at it and there the shoes remained all day filled to the brim. The next day I learned that John Burke was himself the chief practical joker of the Community. But unlike most of the breed who "can't take it," he enjoyed a joke on himself quite as much as on any one else. Indeed in those days he was light-hearted, full of fun, an excellent raconteur, a mimic of parts and all in all a supreme exponent of the *bonhomie* and *camaraderie* that makes life in a religious community a joy and a delight. On the porch at Lake George where priests and students met for a brief period after meals, I have heard in a week more good jokes, really funny anecdotes and witty repartee than the professional joke writers laboriously hammer out in a year.

IN THOSE days, now so far away and long ago, we had no near neighbors. The whole side of French Mountain was ours, or might as well have been. With the mountain behind us and the lake before us, each of them a perfect sounding board, we must have made noise enough to rouse the dead. Most of the dead by the way were the Indians. If our loud merriment had resurrected them I think it would also have scared them back again into their graves. In all our fun John Burke was a leader. Not that *his* laughter was loud or his manner boisterous, but when he gave one of his popular imitations—for example of a candidate for office on the last day of the campaign, haggard, dishevelled, so hoarse that his voice seemed to have been torn to shreds, making one last desperate plea to the loyal voters of the 15th precinct to bury the opposition under a landslide, it was we who made the woods and waters resound with laughter. As I look back upon it now, I wonder if the summer residents on their estates a mile or more away on the other side—the aristocratic side—of the lake were scandalized at such merriment emanating from a group of candidates for Holy Orders.

But John Burke was not merely a "hail fellow." His studiousness was as conspicuous as his gaiety. Indeed more so. After student days were over and we had been ordained priests, we remained at the University at Washington. The group that was wont to assemble sometimes in our house, and again in some room at Divinity Hall was I think the most mentally alert that I have ever known. Half a dozen brilliant scholars were in that group and among them all John Burke held his own. But even in the midst of theological and philosophical discussion and debate, they found time for a little good fun, generally in the nature of persiflage. "John," said one of them, "when you go up for your degree and the examiners propose a theological difficulty don't imagine you can get by with the answer you make to our best jokes 'Oh, that's an old one!' "

THE familiar saying of Dr. Johnson that he had "tried to be a philosopher but couldn't because cheerfulness was always breaking in" didn't apply to the group at Caldwell Hall, as it was named, and St. Thomas College, the predecessor of our present-day St. Paul's. Cheerfulness and philosophy went hand in hand. The scholars were jesters. Since that time I have a thousand times reflected that if a pretended scholar is a sobersides, incapable of making or seeing a joke, he is probably only an intellectual "stuffed shirt." But no man in John Burke's group was of that stripe. Pomposity would have been deflated with many a barb of good-natured ridicule. If one didn't like such rude deflation of his ego, he could go where the company was less humorous, and by the same token probably less wise and less learned. True scholars like good priests are forever young, humble, fond of fun, enemies to pretense.

Beneath his humor and side by side with his scholarship, Father John Burke was a man of the firmest convictions. He never concealed those convictions for fear of unpopularity. No one could be in doubt as to which side of the fence John was on. And yet to balance that firmness and prevent its developing into dogmatism, he had a gentle, patient, tolerant nature. In consequence, though one could, and some of us often did argue vigorously against some of his ideas and policies, no one could remain permanently disaffected towards

Committee on Special War Activities Pioneered the Way for the N.C.W.C.

• The unification of Catholic effort during the World War as promoted especially through the National Catholic War Council's Committee on Special War Activities, of which Father Burke was chairman, laid the foundations for the permanent agency of the Bishops of the United States—the National Catholic Welfare Conference. The upper photograph shows Father Burke presiding at a meeting of the committee in 1919. The larger center picture shows the membership of the War Memorials Council, which had charge of the establishment of American overseas cemeteries. The small cut shows a Catholic chaplain blessing the overseas grave of a Catholic soldier. The lower picture shows Father Burke, chairman of a committee representing the seven officially designated agencies cooperating with the U. S. Government during the war, delivering an address at the Tomb of the Unknown Soldier in Arlington National Cemetery.

Recent Photographs of Monsignor Burke

• Characteristic poses of the late Rt. Rev. Msgr. John J. Burke, C.S.P., are shown in the photographs reproduced herewith and taken just a few days before his death. On October 15, 1936, Father Burke observed the 40th anniversary of his receiving the Paulist habit. (See right hand top picture). Left hand top picture shows Monsignor Burke in the robes of a Domestic Prelate, an honor conferred upon him July 4, 1936 by our Holy Father at the request of His Excellency, the Apostolic Delegate to the United States.

Late General Secretary, N.C.W.C.

• The middle upper picture shows Father Burke in another characteristic pose. On the lapel of his coat is shown the emblem of the Distinguished Service Medal awarded him for exceptional services to our Country during the World War. The center picture at the bottom of the page shows Father Burke at his desk at N.C.W.C. headquarters in Washington where for over seventeen years he so devotedly served the American Hierarchy as general secretary of their official agency—the N.C.W.C.

Upper right hand photograph by Underwood & Underwood, Washington, D. C. All others by Blank & Stoller, New York.

Pictures of Historic Interest to Catholic Social Welfare Workers

● (At the bottom) Father Burke giving final instructions to the first overseas unit of women workers (shown above in overseas uniform) trained at the N.C.W.C.'s "Clifton" school, forerunner of the National Catholic School of Social Service. (Top picture) present building of the N.C.S.S.S. In the remaining picture are shown Bishop Schrembs, for many years episcopal chairman of the N.C.W.C. Lay Organizations Department; the Most Rev. Karl J. Alter, Bishop of Toledo and then director of the school; Father Burke and Father Kerby, co-founders of the institution. The picture records the presentation by the Catholic women of the Cleveland Diocesan Council, N.C.C.W., of a permanent scholarship to the school as a memorial to Bishop Schrembs' mother, Mary Gess Schrembs.

him. Indeed I think I may say that inside the Paulist Community no one who debated with John—let us say on the floor of our general chapter—retained any animosity against him. Of course not; we are brothers vowed to fraternal love. But what I mean is that no one of us even felt the temptation to remain "put-out" with Father Burke.

ALL this, I see now, is evidence that he possessed a well-balanced character; he was firm and gentle, determined in his convictions, but considerate of the views of others. I speak of him as I saw him in our own house, but I dare say that the qualities of character I have noted went to make John what he was in the larger world of the National Catholic Welfare Conference. In the position he occupied there, with such success for some seventeen years, more was required than firm convictions, more than a conciliatory spirit. What was required was the combination of the two.

Finally, Father Burke was genuinely and deeply religious. Amongst the Paulist Fathers, as, I am sure, amongst all other Catholic communities of men, we have somewhat of a fear of sending a member off to live by himself, on what we call a "solitary post." To some men it might be dangerous, especially since the very essence of life "in religion" is the community spirit. Spiritual exercises are better kept up, as we all know when a number of devoted persons make them together. But John Burke, though he would dearly have loved to live always in a group of Paulists, as he had lived for over twenty years, ran no risk of becoming a less faithful religious because of his being at some distance from the nearest Paulist House. To the end he loved the Community to which he had devoted himself in his youth. Alone or in community he was always the true Paulist, observant of the rule, loyal even beyond the rule to the spirit which animates those who gather together and make a solemn promise to carry on in their own humble way the work of the great apostle of the Gentiles.

FATHER BURKE: APOSTLE of the PRESS

FOR many years the contributor of the present article, both as editor of "The Record," official organ of the Diocese of Louisville, Kentucky, and later as president of the Catholic Press Association, was associated with Father Burke in the work of extending the efficiency and influence of the Catholic press in the United States and is therefore well qualified to write the accompanying sincere estimate of the extent and value of Father Burke's contribution to the Apostolate of the Press.

By BENEDICT ELDER

MONSIGNOR JOHN J. BURKE, Paulist priest, for a long time editor of *The Catholic World* and one of the founders of the Catholic Press Association of the United States—who conceived and organized the National Catholic War Council, succeeded by the National Catholic Welfare Conference, which, under his particular guidance and in conjunction with the Catholic Press Association, fostered and developed the great *N. C. W. C. News Service*—was an apostle of the Catholic press, a twentieth century Paul, who knew the power of the written word to keep alive in the memories and the hearts of men the spoken word which Jesus Christ committed to His Church to teach the world.

It was twenty-four years ago that I first met Father Burke, in a Catholic assembly in McMahon Hall, at the Catholic University in Washington. Bishop Shahan was presiding at the meeting; Father Kerby was conducting it—both now, even as Father Burke, gone to their eternal home. After a tiresome hour of inconsequential remarks from various persons on a topic before the house, a tall, lean, cassocked priest arose and said: "Now, to the point. . . ." And from that time the point under discussion began to be clarified, without further inconsequential remarks.

The point was one related to the Catholic press, and it developed that the tall, lean priest was Father John J. Burke, editor of *The Catholic World*. At that time, I was not associated with the Catholic press, but my admiration for the zeal of Father Burke in the interest of the press and in the interest of coordinate Catholic Action, was a stimilus which, among other things in later years, led me into the fold of the Catholic press. My regard for him is at the same time deep and high.

Nearly every year afterward, in one meeting or another, I saw Father Burke in action, and always the expression of his thought was directed to extend the preaching of the gospel from the pulpit through the written word. The World War activities created an opportunity in which Father Burke proved himself an organizer of first rate ability. The National Catholic War Council was really a creature of his apt judgment and the organization of the National Catholic Welfare Conference was powerfully aided by his far-reaching vision and wise counsel. But through it all he maintained a constant, determined, purposeful attitude of appreciation for the Catholic press.

Together in Chicago in 1920, we wrote the constitution for the National Council of Catholic Men, and even there he was considering how this organization could be of benefit to the Catholic press. The radio was not so highly developed at that time, but when it came to be developed the National Council of Catholic Men took up this activity, which was the heart of Father Burke's thought back in the beginning.

IT WAS in 1920, also, that the Catholic press held its first meeting in Washington, and the late Bishop William T. Russell, of Charleston, proposed a cooperative action on the part of the N. C. W. C. and the C. P. A. toward the establishment of a national Catholic press news service. Father Burke originated that proposal, and when it was agreed upon he brought from San Francisco one of the most competent newspaper men on the Pacific coast, Justin McGrath, to direct the *N. C. W. C. Service*. Mr. McGrath brought a new spirit into diocesan weekly papers throughout the country, actually renovating them, so to speak, in the way of setup, getup, and print.

This undoubtedly was the greatest benefit to the Catholic press in the history of journalism in this country, and there is not a Catholic paper in the land, whether diocesan or otherwise, which does not know and appreciate the fact. Mr. McGrath was an individualist, a comparative genius; but Father Burke was a man of vision, a genius of the first order, and when Mr. McGrath, after some years, died, there was a qualified and experienced organization and personnel in the *N. C. W. C. Service* ready to carry on, with a director of discernment and ability to take charge. Such was the interest of Father Burke in the Catholic press, and such his genius for organization.

AT THE twenty-fifth anniversary of the Catholic Press Association, of which he was one of the founders, held at Columbus in May of this year, Father Burke was a speaker, and among all the other speakers, bishops, monsignori, priests, eminent laymen, his words of hope and encouragement, his picture of the apostleship of the press, his touching and in moments grand thoughts on the mission of Catholic editors, was by all odds the greatest contribution to that silver jubilee convention.

It had been my privilege to hear him speak on many and many occasions, before this or that national convention of Catholics, some notably of the laity, some notably of the clergy, and on every occasion he proved himself an earnest, zealous priest of God—logical, forceful, eloquent. On some occasions he forgot himself and his audience so completely in developing the theme of his thought that everyone was lifted out of his seat, as it were, through the very power and strength of a clean and unselfish heart and a determined cultivated mind pulling at them.

YET, on all the occasions I have heard him speaking on themes dear to his heart—themes coordinate with Catholic Action, which in a way he put into effect in this country, if I may respectfully say so, even before it was formulated in terms by our Holy Father, Pope Pius XI—in all of these I have never known him to be so splendid and fine as on the occasion of the silver jubilee of the Catholic Press Association at Columbus. There are no other words for it except to say he was grand. He saw being celebrated the twenty-fifth anniversary of the association of which he was one of the founders, an association dear to his heart from the beginning, an association to promote the Catholic press which he thoroughly understood to be, in the words of the saintly pontiff, Pius X, the extended mission of the Church. "In vain will you found missions and build schools, if you are not able to wield the offensive and defensive weapon of a loyal Catholic press."

We have had many apostles of the Catholic press in this country, beginning with Bishop England and including the names of so many priests and laymen that I cannot number them, but the coming years will prove to us all, I have no doubt, that among all editors, among all organizers, among all promoters of Catholic Action, Father John J. Burke was the greatest benefactor of the Catholic press in the United States in these modern times.

TRIBUTE OF A PRIEST CO-WORKER— (*Continued from page* 23)

fare Conference. I know that particular organizations come and go. But in our time by his work in organizing it, he did one of the lastingly constructive things of our time in the American Church. He was, in fact, a world pioneer; for other countries have followed in our footsteps.

Or should I go on to speak of his tremendous capacity for work even in sickness? Or of his appreciation of the beautiful in nature, in poetry, in sculpture, in buildings and bridges, in flowers, of the beauty of the altar? Or of his marvelous spirituality? Or of his sense of the unity of all in Christ? A great man has gone. May God be merciful to his imperfections and may we have his intercession forever!

FATHER BURKE: EDITOR, AUTHOR, CRITIC

THE contributor of the accompanying article was long associated with Father Burke in the publication of "The Catholic World" magazine and later, for six years, as the prudent, militant and far-seeing president of the National Council of Catholic Women. This sincere and highly informative evaluation of Father Burke's literary career is furnished

By MARY G. HAWKS

IT IS difficult, not to say impossible, to segregate or departmentalize the activities of Father John Burke. Everywhere the man, every inch of his six feet three consecrated to the priesthood, dominated and directed, with singleness of purpose and concentration of power whatever work he touched. Disavowing, as he always did, any special mission, it might be truly said, notwithstanding, that his life motive was arousing Catholic consciousness, by example and word, to what he considered a neglected precept of the Law of Love: "Thou shalt love the Lord, thy God, with thy *whole mind.*"

Consistently and enthusiastically, therefore, he gave himself wholly to the apostolate of the press when he was named editor of *The Catholic World* in 1904. His aim and ambition was to place the magazine on the high level and in the path of destiny set by Father Hecker. This standard to which he consecrated himself then, Father Burke reaffirmed thus, in April, 1915, when, as editor, he celebrated the golden jubilee of the magazine: "To draw men by the capable, intelligent expression of Catholic truth; to make fairness and beauty of style an index of the fairness and beauty within; to show that Catholic truth illumines, fulfills all, and leads man to the supernatural life of Jesus Christ, was the lofty purpose of Father Hecker when he founded *The Catholic World.*" To accomplish this "lofty purpose" Father Burke set himself from the beginning. He spared no pains to woo capable writers, abroad and at home. Through visits, conversations, correspondence, talent was sought and enlisted for the service of the mind. His quest and his welcome was not for the well known only, although these he greatly prized, but for the unknown who might have something to say that was worth the saying, hence were called to the service. His keenest joy and triumph was in eliciting something truly great from gifts buried in silence; his most poignant grief, the relapse into silence of a gifted writer. But such editorial triumphs were only achieved at a great cost of sympathy and patience and such grief only accepted when all effort failed.

THESE labors were most necessary in Father Burke's early years as an editor when, frequently, in maintaining the standard set, an actual dearth of material was often faced. Later years, happily, brought an abundance of manuscripts from authors, known and unknown. Such achievements, however, as the Shakespeare centenary number of 1916 and the Dante centenary number of September, 1921, which won, from the National Dante Committee of the Italy America Society, a Dante Memorial Medal, still called for editorial diligence and acumen and were their tangible reward.

No amount of an author's fame, however, released Father Burke from the responsibility of careful scrutiny. Every manuscript of any promise was read thoughtfully. Sometimes correspondence would ensue regarding desired changes. But he was quick to penetrate to the core of a writer's thought and scrupulous to preserve its integrity, using his editorial prerogative freely, however, to strengthen by elimination of the superfluous. While he contributed not a few articles to *The Catholic World* himself, Father Burke regarded his editorial office, primarily, as an opportunity to mobilize talent and extend the service of the mind. It was quite impossible to get him to take over-seriously his own editorial pages.

EVEN more painstaking, perhaps, than his cultivation of contributors was his cultivation of the personnel engaged with him in the work. He used services freely and gave freely of his trust but he never shifted to another his ultimate responsibility. It is significant that through those years from 1917 to 1922, when so much of Father Burke's time was exacted by the National Catholic War Council, few issues of *The Catholic World* went to press of which he had not scanned every word. Neither time nor expense could induce him to overlook a detected flaw. Should it appear on the printed page, he would accept his share of responsibility: "Proof reading keeps us humble," he would say.

A publication for children, created by Father Hecker, was a part of Father Burke's heritage as editor. As assistant to Father Doyle, he devoted much time to it, gave it a more modern dress and changed the name from *The Young Catholic* to *The Leader.* For some years he constantly wrote for it. There was an irrepressible boyishness about him which found outlet and joy in even mental contact with children. The "Uncle Ned" monthly letter to boys remained his department until the preoccupations of war work rendered this charge impossible.

Pamphlets and books were a part of the traditional output of the press to which Father Burke devoted much thought and energy. Pamphlet material must be

invited, selected, edited and attractively presented. Decisions as to books, momentous because of costs, were based on the intrinsic merit of the work. Among the more important works published under Father Burke's direction were *The Spiritual Life* and *Parish Sermons* by Father Elliott, *The Sacrament of Duty,* by Father McSorley, and Hilaire Belloc's *Europe and the Faith.*

MOST important and unique was the reprinting of the Lewis translation of St. Teresa's "Life" with "the Foundations" and "Maxims" accompanied with illustrations by a Flemish artist. The project was Father Elliott's enthusiastically carried out by Father Burke.

"Never read, always study," was advice he strictly followed. He read and thought, pencil always close at hand, to transcribe, translate or comment the thought of another or to make definite and permanent his own. This habit, faithfully followed, enabled him to make doubly productive the time he took out of an overwhelmingly busy life for spiritual and recreational reading. To this habit are due his most precious contributions to spiritual literature, his translations and meditations. Father Burke had a real genius for translation. He would seize a man's thought in its entirety and render it faithfully, in free and flowing English, without hint of constraint, yet he was never content with less than the precise meaning of each word that was key to the thought. This made him particularly happy in his presentation of *Christ in the Christian Life,* by Duperray in 1927, and *The Doctrine of the Mystical Body of Christ,* by Anger in 1931. In both cases not only the content but the simple, lucid style was peculiarly congenial to his own.

MICHAEL WILLIAMS, commenting on the translation of the Abbé Anger's book, calls it "Father Burke's book, because . . . by translating it for American and English readers, Father Burke . . . has given us a practical text book of action." The "Translator's Introduction" is indeed Father Burke's own, a penetrating appraisal of the book and its pertinence to the needs of the times. This book brought requests from authors that he "would do for them what he had done for Anger." One other translation he did, after 1931, a story he loved of "spiritual surrender"—*A Great and Humble Soul*—Mother Thérèse Couderc, Foundress of the Society of Our Lady of the Retreat in the Cenacle, from the French of Father Perroy, S.J. Earlier, when editor of *The Catholic World,* he translated and published *The Mass and the Christian Life* of the Abbé Gibergues and he put into English verse the *Stations* of Paul Claudel. This latter drove home the rugged thought of the original, missed something of the artistry of its rough broken measure.

Father Burke was not a stylist, yet he had a mode of expression so peculiarly his own his touch might be detected easily in a manuscript not avowedly his. The influence of his constant companions, St. Paul and the Psalmist, is frequently felt. This is specially true of his meditations. Of these we may only note a few, those on the Way of the Cross: *Little Stations on the Way of the Cross, In His Footprints* and *Some Thoughts on the Way of the Cross Drawn from the Writings of St. John the Beloved* and the rather well-known *Novena to the Holy Spirit* and *Our Lady's Month* among the earlier ones; his latest, *Lent and the Mass,* and his most cherished, *Christ In Us.* His last published work, *Pray For Us,* is a collection of prayers, many of them by himself, "The Compiler."

FATHER BURKE loved poetry and read the best. He had the soul of a poet and saw Beauty at its Source, hence he wrote some verses worthy of remembrance. He found in them solace for pain, mental and physical, and an outlet for his soul's deepest emotions. As a favorite pastime he would capture fugitive thoughts in verse to send as Christmas and Easter messengers to his host of friends. He did not live to see published a metrical rendering of the Psalms, the work of years.

Monsignor William J. Kerby once said of Father Burke that he had "the best stored mind he had ever met." The range of Father Burke's reading was wide and his information accurate. This was evident in his many magazine articles, addresses and literary criticisms. He was a generous yet searching critic. Nothing escaped him, his passion for thoroughness making him sometimes a bit lengthy. He was intolerant of flaw picking and insisted that criticism be objective. Quick to discover beauty or truth, he would often draw rare jewels from strange settings. He was sensitive to violations of purity and truth and disliked heartily the affectations of pedantic phrasing and dramatic effects.

The larger volume of Father Burke's work as an author, probably as a critic, was produced after he had laid aside the office of editor. Yet it may be true to say that he was an editor to the end. The marked discipline of his later work proves that he exercised his editorial gift at least upon himself. Moreover, such was his ideal of the integrity of service, he could but bring to it in any field increase, not suspense of any gift or power. Perhaps he was at his happiest in the seclusion of an editor's sanctum. But there he dreamed dreams, after the manner of Hecker, of the extended organization and influence of the Church in America, dreams that were, inevitably, to draw him out into the larger arena of work for the Church. Into that larger arena he brought the love of his "whole mind," with all its natural gifts and its acquired experience.

FATHER BURKE and CATHOLIC SOCIAL SERVICE

PERHAPS nothing so forcefully expresses Father Burke's views on Catholic participation in social work as does the "Act of Consecration for Social Workers" composed by him and published in this issue. Quotations from Father Burke's addresses and correspondence on this particular subject, as set forth in the accompanying article by the assistant director of the National Catholic School of Social Service, of which he was co-founder, show how carefully and correctly he had evaluated the necessity of applying Catholic principles in a work that was very close to his heart.

By AGNES G. REGAN

"MORE than most men who shared his religious convictions, Father Burke saw human conflicts, human problems and human controversies from the high peak of eternity. His vision was a long range vision which disregarded expediency and opportunism, to seek a permanent solution of problems and a secure end to conflicts and controversies."

These words, taken from the funeral sermon preached by Bishop Boyle, may well be applied to the great work done by Father Burke in furthering in so large a way Catholic participation in social welfare work.

He saw no hope in the ultimate solution of the social problems confronting our country during and following the World War, except through the application of the Christian principles underlying all human relationships.

One might review at great length the welfare work organized under the National Catholic War Council, of which Father Burke was executive secretary; of the activities of the Chaplains' Aid; of the establishment of "Clifton," war time school of social service; the visitors' houses in the camps; the community centers. And then one could add the story of the needs made evident when peace was restored. And how, through it all, Father Burke's hand was at the helm. But all this would fall far short of a true interpretation. Rather let us set forth in Father Burke's own words the faith which moved him to action and which enabled him to carry on in spite of what often seemed insurmountable barriers. From an article on the National Catholic School of Social Service published in the *N.C.W.C. Bulletin,* May, 1926, under the title "The Informing Spirit of the School," we quote the following:

"SOCIAL welfare work concerns the well-being of human individuals. What attitude one assumes towards his fellows, what he believes with regard to them, whether they have immortal souls or not, whether they are not his own brothers, whether we all live but to die—or to live again—all such questions vitally affect the activity of the social worker. We may not as Christians divorce any part of life, any part of our own activity, from Christ. We may not divide Christ, that is, put on one side of the line Christ and His definite teaching, and on the other side, activities, interests which the knowledge we have of Christ does not modify, change, clarify, explain and exalt. Separation is but a partial phase of secularism. . . . The relation is not only negative, but positive. Every study, every experience done in the light of Christ and His teaching, and related to Him by the reflecting soul, is increased in value by being thus placed consciously and intelligently in the synthesis, of which it is but a small part—Christ Himself. For Christ is all in all, the Redeemer, the Re-maker of all creation, of all human beings, and consequently of all human relations: of the animate and the inanimate. 'In Him we live and move and have our being'."

TEN YEARS later his message went to an N.C.S.S.S. alumnae group meeting in Los Angeles. Written April, 1936, at a time when the greatest relief program ever attempted in this or any other country was being administered, Father Burke's words are a challenge to all who have any share in that or any other program for social betterment:

"The social worker is first and foremost one who gives herself to others. It is true that she takes joy in her work and has a satisfaction therein that is a reward in itself. But her work is fruitless unless she gives herself with it; unless she sees in the unfortunate one who is seeking her help, an individual of personal worth and dignity; unless she not only alleviates the suffering, comforts the needy body, but also enlightens the mind and eases the aching heart. For every one of us is a human being and unless we aid one another as equals—equal in our necessities as well as in our rights—we neither really help our fellows nor confirm what we so glibly preach, the brotherhood of man.

"The message of the social worker, when it is a full and deserving message, is not only of this world of sense and of the body, but also of the world of the spirit—of a man's thoughts and hopes; of both this world and of the next. Neither social failure, nor individual failure, nor death defeats man, nor the race of man. The social worker must, even if it be only through his work of physical relief, enable others to see this. Without self-dignity the individual is

"ACT OF CONSECRATION FOR SOCIAL WORKERS"

COMPOSED BY FATHER BURKE

THOU, O Lord Jesus Christ, didst empty Thyself, becoming the servant of all. Faithful in love for us unto the end, the offering of Thyself is our salvation. All true and abiding life; all love and service are from Thee and of Thee. We can serve others only in so far as we serve Thee, for Thou art the power of God and the wisdom of God. All things are Thine; and of Thine Own have we given Thee.

Our humble, sincere consecration of ourselves to Thee is but an acknowledgment that Thou dost own us. Thine we are for God has given us to Thee. God has given us to Thee even as Man and in Thy humanity dost Thou own us completely. Thou art the power whereby our every human act will be directed rightly for men and for God. He that serves Christ, pleases God and is approved of men.

We consecrate to Thee our minds, our hearts, our bodies. May our energy, zeal and powers be animated, directed and inspired by love of Thee. In Thee may we always see and serve humankind, offering ourselves in that service as a clean oblation to Thee as Thou didst offer Thyself for us to our Father in Heaven. Accept, Lord Jesus, this consecration of myself; grant me the grace whereby through Thee I may always serve acceptably the living God.

Imprimatur:

✠ PATRICK CARDINAL HAYES, D.D.
New York, September 8, 1924

defeated; without self-dignity in its public work, a nation is defeated. A charity that gives merely material aid to others enslaves them; it does not free them. With that wherewith we have been blessed, we should seek to bless others—the freedom whereby Christ has made us free. Christ not only gave Himself, He took us into Himself—into His inheritance, His power, His life. His standard is both the measure and the inspiration of all social work. He considered the individual man to be of infinite and eternal value. And every one of us wishes to be considered that, because we natively wish to recover for our self the image of God in which we were created. Therefore, Christ said: 'Come to Me, all you that labor, and are burdened, and I will refresh you.' His was the gift of fulfilled personality, in mind and soul, as well as in body, to the individual, to all the children of men, that they should form with Himself a kingdom of love and charity, both here in life and beyond death in fullest enduring life. He healed the lame, the blind, the sick; but He also brought joy to the repentant sinner's heart and He taught the multitude to pray.

"IN His footsteps you are called to walk. Do not minimize your vocation. By lessening its magnitude and its responsibility, you lessen its joy for yourself and its fruit for human society. That the joy should be deepened and the fruits be abundant is the reason why the National Catholic School of Social Service, that has sent you forth, was founded and is maintained.

"You in your own Catholic faith and your living of its mysteries are, in your measure, witnesses for Christ and His Church to all among whom you labor."

The direct application of Christian principles to national security was the keynote of Father Burke's last message to the alumnae, written in July, 1936, and read at the annual meeting held in Seattle in conjunction with the National Conference of Catholic Charities:

"A few years ago, the term 'national security' was hardly known. Today, it is not only known of all, but its content is accepted by all. . . . The acceptance of the obligation of national security implies a deepening of the sense of human brotherhood—how we are bound one to another, how one generation is bound to its forefathers and to its descendants.

"A blessing may be seen even in the course of this drought that has plagued our land. That blessing is the willingness of society in general to share the burden, to help in the recovery.

"These two salient facts, the acceptance of social security, the recognition that the relief of suffering is a common problem, ought to bring home to us forcibly that the problem of humanity is pre-eminently a spiritual and a religious problem. . . .

"Yet the spirit and the truth are not preserved unless the foundation, the justification of human brotherhood are known and accepted. We cannot make class or nationalism the bound of our humanity. We must have a reason and a cause inclusive of all humanity, greater than all humanity, and yet including and embracing humanity—that is, all men, of all countries within itself.

"That reason and that cause is Jesus Christ, greater than all humanity because He is God: embracing and including all humanity because He is the Man."

The Act of Consecration for Social Workers written by Father Burke for the young women who went abroad under the auspices of the National Catholic War Council, remains as a precious heritage for all who dedicate themselves in any capacity to work for human welfare.

EACH year as the graduates of the National Catholic School of Social Service assemble in the school chapel for Mass and Benediction, they solemnly recite this act. May it remain with them always a sacred memory of one whose whole life bore witness to the teaching embodied therein.

DEFENDER of CHRISTIAN FAMILY LIFE

BORN in a "sanctuary of holiness," Father Burke's interest in the preservation of Christian family life and of his efforts toward that end are, in the light of his training and experience, easily understood. Defense of the Christian family—especially in matters of threatening legislation proposing easy divorce, transmission of birth control information, invasion of sacred family and individual rights—this was one of his paramount concerns. In the accompanying article an enlightening and appropriate tribute is paid to Father Burke's interest in this particular field

By REV. DR. EDGAR SCHMIEDELER, O.S.B.—Director, N. C. W. C. Family Life Section

SPEAKING at the funeral services for Monsignor Burke in the Paulist Church, New York City, the Rev. Edward J. Mullally, C.S.P., uttered the following words "He was born sixty-one years ago, not very far from here; born in a home that was a sanctuary of holiness—a home in which he learned God nearly as early as he learned father and mother, brother and sister."

Perhaps the full import of those words are not altogether apparent at first blush. Yet, they are very meaningful, highly significant. For if Monsignor Burke was a defender of Christian family life—and he was on more counts than one—he was such in no small measure because he was himself blessed in the days of his youth with a Christian home life, because he was born into a sanctuary of family life "in which he learned God nearly as early as he learned father and mother, brother and sister." Old and hackneyed as the saying may seem, the truth cannot be gainsaid that men's lives are very largely shaped by the influences that play upon them in their domestic worlds during the impressionable years of childhood. And Monsignor Burke was no exception.

A deeply spiritual man, Monsignor Burke always looked to spiritual values first and foremost. In the midst of a multiplicity of activities of a social and even material nature he always kept the supernatural to the fore. His books and translations are all very definitely spiritual works. How this influenced his thinking regarding the family one gets a glimpse of from the following original prayer found in his little volume, *Pray For Us.*

"I THANK Thee, Lord Jesus Christ, for the love of my mother which Thou hast given to me. Of her was I born; through the years when I was helpless she cared for me. Her unselfish love has guided me. Remember her sacrifices, her devotion, her hopes. Lighten her burdens. Give her body and soul the joy of her love for Thee. Thou knowest, O Lord, the secrets of a mother's heart. Pray that my mother who with Thee and for Thee has treasured them as her own, may be united, here and hereafter, forever, with Thee." In the same volume is a similar prayer "For One's Father."

Monsignor Burke never called himself a sociologist in the modern sense of that term, nor did he more specifically refer to himself as a student of family life. His writings show no familiarity with the terminology of parent education, home economics, or the sociology of the family. Rather do they show him a social philosopher—and one of no mean rank. His philosophical and theological training for the priesthood did much to make him such. But his training did not stop there. He learned from long years of study. He learned constantly from observation, from the school of experience. His work, consecutively as missionary, editor, and organizer, brought him into close contact with the problems of society, gave him a keen insight into social values and a deep appreciation of the Christian fundamentals of society. Outstanding, of course, in importance among these values and fundamentals are those linked with the central cell of Christian society, pure and unadulterated Christian family life. His knowledge and grasp of these made him alert to dangers that threatened their integrity and fired him with zeal in their defense.

HIS appreciation of the true origins of all that is wholesome in the family life of our day stands forth clearly from the words of the baccalaureate sermon Monsignor Burke delivered in connection with the 1930 commencement exercises of Notre Dame University. "The family," he said, "as we know and reverence it today; the dignity of father and mother; the reverence for woman . . . all these have their roots in Catholic truth and in Catholic education." And on the same occasion he showed his realization of the need for defense of these sacred things in our country today. "The Christian standards of us Americans as a people," he said, "have, in great measure, disappeared . . . marriage is outdated. Childbearing is a subject of laughter."

His activities in behalf of the Christian family were in the main in other fields of action than in those of writing, speaking, and teaching. But when he did express himself by written or spoken word, particularly with regard to those whose principles and pratices were destructive of Christian marriage, he left no doubt as to what he meant. He became an outspoken, militant

defender of the Christian family. An instance in point is found in his address on "Catholic Principles and National Life," given at the convention of the National Council of Catholic Women at Washington in 1931. After referring to various groups who were unfaithful to the true principles of American national life he turned to the enemies of the family with these words: "And I say unto you, that boast as they may to be friends of America, boast as they may of their patriotism, there is no anarchist, there is no communist today who is a greater enemy of our country than they who deny and seek to undermine the truth and sanctity of the family and of family life."

PERHAPS nothing did so much to arouse to action this defender of the ideals of Christian family life as the studied attempts of certain groups to disgrace the American statute books by placing upon their pages laws favorable to the hideous and destructive practice of birth control. In this matter he waged a relentless war. Here he was not the genial clergyman. Here he was adamant. To be sure, he did not have to wage the battle alone. Many both in and outside the Church, inspired by his leadership and justly incensed at the repeated brazen attempts to besmirch the legal record of the United States with such filth, fought tenaciously to defeat the proposed measures so flagrantly violative of the canons of Christian decency. But through the smoke of battle, one could always see among the hosts of this militant group one who seemed little less than a generalissimo. It was Monsignor Burke—alert, determined, militant, in his defense of the Christian family.

ONE COULD readily multiply examples of activities in which this champion of a sound, social morality played a part or lent his encouragement, thereby exerting a far-reaching influence on the family. The work of the National Catholic School of Social Service, fostered by the N.C.C.W. is one instance. It would be difficult, indeed, to estimate in full the influence that the staff of this school and its many active graduates have exerted in bolstering up the family life of hundreds of thousands of underprivileged families and of spreading the philosophy of Christian family life throughout the land. But it is unquestionably very considerable. In this work the active interest of Monsignor Burke was not wanting. He had been one of the school's founders and was at all times closely associated with it in an official capacity. In the organization of the Catholic Hour, sponsored by the National Council of Catholic Men, Monsignor Burke also played a leading part. And this weekly "Hour" has been made repeatedly a medium for bringing before its wide audience the beauties and values of Christian marriage and the family. So, too, was the campaign to clean up the moving pictures in no small measure his work. While, as a result, the picture industry has not yet fully learned its power for helping the family, it has at least ceased its more destructive attacks upon it.

When word was given out during the last days of the year 1930 that the Holy Father was shortly to issue an encyclical on marriage, Monsignor Burke saw in this a special opportunity to do something on a large scale for the good of the family. Collaborating, as general secretary of the National Catholic Welfare Conference, with the N.C.W.C. Press Department, arrangements were made to cable to this country the entire English text of the encyclical as soon as it was released. Obviously the reason for this undertaking was that its influence would be much more effective and far-reaching than if the Latin text were first released in Rome and then only weeks later the English text would become available for the press of this country. It was a tremendous task. The encyclical totaled 16,000 words—a longer news message than had ever been sent by cable from Europe to the United States. Yet the project was undertaken and effectively carried through. The *N.C.W.C. News Service* distributed the full English text within twenty-four hours after its issuance by the Holy Father. Never before had an encyclical been made available to Catholic newspapers in the United States in anything even approaching so short a time after its publication at Rome.

THE organization of a special committee on the Family and Parent Education within the National Council of Catholic Women also met with the General Secretary's approval and encouragement.

When in 1931 it was suggested that the present writer establish and direct in the Social Action Department of the National Catholic Welfare Conference a special unit through which Catholic activities with regard to the general field of family life would be coordinated and expanded, Monsignor Burke's approval was instantaneous. The result was the establishment of the Family Life Section in the Social Action Department. During the five years that have since elasped, the efforts of the Director was never lacking in Father Burke's encouragement. The work has met with singular success. An extensive interest has been aroused not only in the highly important message of the encyclical on marriage but also in such helpful fields as parent education, domestic science, preparation for marriage, and family relationships. Very generally in the higher reaches of the Catholic school system courses on one or more of these topics are now offered. Catholic literature on the family has grown rapidly and a keen interest in it has been developed both on the part of individuals and groups.

Shortly before Monsignor Burke's death the writer, as director of the Family Life Section, sent to his desk on the religious training of the preschool child in the as a mere matter of routine, a small popular pamphlet

(*Turn to page* 36)

A Leader in Catholic Action

THE debt of the Catholic laity of the United States to Father Burke's foresight, interest and influence, especially with regard to the participation of our Catholic women in the apostolate of the hierarchy, is well summarized in this sincere tribute

By KATHARINE R. WILLIAMS—President, National Council of Catholic Women

WITH THE passing of Rt. Rev. Msgr. John J. Burke, C.S.P., we are reminded how often we take for granted the untiring and unselfish labors and the often hidden devotion to duty and service of those about us and even closely associated with us. How seldom do we think of the scope and importance of their work. How little do we appreciate in what large part their activities and interests affect our lives and how dependent upon the zeal, wisdom and devotion of each individual is the accomplishment of the whole plan. But when some particular person is called or when we face the natural reaction of change, the void left by the break and our feeling of dependence upon the support given, quicken our thought and we realize how much has been their contribution.

This is more than true when, realizing the various interests and activities Msgr. Burke served so loyally and so long as leader, adviser, inspirer and as director, we find ourselves marveling at the scope of his vision and planning, at his many-sided and diversified interests, at the splendid results achieved during those many years he devoted to the priesthood and, in addition, to the social and civic interests associated with the needs of the Church. We speak now our appreciation and gratitude; his good works speak for themselves.

His work in various fields had ripened him for a realization of the variety of problems which confronted every human interest during the World War. His experience and grasp of problem and detail led him to promote lay participation in this field and to develop especially woman's contribution to the work of the Church in certain fields demanded by war conditions. How well he recognized the need for continuing that participation in times of peace is evidenced as he assisted in the bishops' plan to build upon this experience the department of Lay Organizations, comprising the National Council of Catholic Men and the National Council of Catholic Women.

THE National Council of Catholic Women has from its beginning and through the past sixteen years profited much in the carrying out of its successful program and activity by the wise guidance and friendly cooperation of Msgr. Burke, whose every effort was to impress upon us loyalty to our cause and the privilege of service. He was ever ready to advise and counsel with officers, board and staff; was untiring in his promotion of those special projects which meant strengthening the spiritual foundations and practical organization.

As general secretary of the Welfare Conference, Msgr. Burke aided the National Council of Catholic Women in the establishment of the National Catholic School of Social Service and as chairman of the board of the school contributed much to its development and growth. His personal contact and inspiration to the students gave them an appreciation of the spiritual values of social service and stressed the value of the Christian principles and motives which underlie true charity, the only right basis of dealing with social problems. At the same time, his practical mind impressed upon his colleagues, the faculty and the student body the absolute need for the best practical and scientific training for those in social service fields. His inspiration must continue to inspire and broaden the interest in and support of the Service School by the National Council of Catholic Women until the concept and ideal of Msgr. Burke and its co-founder, Msgr. Kerby, shall be realized in full.

HIS SPIRITUAL idealism and practical planning and cooperation in working out the federation of Catholic women's organizations as part of Catholic lay action has borne fruit in the last sixteen years of work of the National Council of Catholic Women. The fine interaction of the departments at the Welfare Conference headquarters centered around his office and the clarifying of issues, the mutual sharing of facilities, the helpfulness of the various departments and bureaus gave to the Women's Council an invaluable environment and stability not otherwise possible.

Despite our grief, there comes the consolation that Father Burke is freed from the worries and cares and heavy trials, from the heavy pain and suffering which wore on him here, and the hope that he has entered into the eternal reward promised to such true followers of Christ. We thank God for our fine memories of a priest, a spiritual father, a leader, recognized by the Hierarchy as one worthy of great trust, honored as a doctor of sacred theology and as a monsignor by the Holy Father, and withal a Christian guide to the federated brethren of the lay apostolate of Catholic Action. He lived and laid down his life in Christ's priesthood, an apostle of his Friend, the Founder of Catholic Action.

A Friend of the Laity

A GUIDING force in the organization of the National Council of Catholic Men in 1920, Father Burke assisted during the intervening years in every move to make the organization a vital and permanent agency for the representation of the interests of Catholic laymen in the United States. A brief tribute to his interest in the men's branch of the N. C. W. C. Lay Organizations Department is paid herewith

By DR. T. E. PURCELL—President, National Council of Catholic Men

THE Catholic laity of the United States has lost a great friend. For Monsignor Burke was not desirous merely of mobilizing the laity in the interests of the Church, of *using* the laity simply as one would use a tool, however much good might conceivably have come of that. On the contrary, he was most deeply concerned that laymen and laywomen should come to a new consciousness of their dignity and importance as members of the Mystical Body of Christ, as members of the "holy priesthood" spoken of by St. Peter.

In every connection that I, first as director and later as president of the National Council of Catholic Men, had with Father Burke—as we shall always remember him—I seemed to see his wish and even his anxiety in this regard looming out above all other concerns. His vision of a united laity was a great one. And as I look back on it now. I can see that it took many of us an inordinately long time to see it in anything like its fullness. Or what must at least have seemed an inordinately long time to the flaming mind that envisioned it. Yet even in those errors into which we fell as a consequence of not seeing the vision whole, Father Burke was hesitant to override us. For he wanted this unity of the laity, which was so close to his heart, to come not through an imposition from above, but through the intelligent *cooperation* of laymen conscious of their age-old but only lately-seen dignity and responsibility as "priests," participators in the divinely ordained apostolate of the hierarchy. And his patience and zeal in this regard was an inspiration.

It may be that more could have been accomplished—or at least as much accomplished in less time—if those of us who were laggard in appreciating the vision had been "regimented" (and when I speak of laggards I do not refer only to those of us who are officers and directors of the National Council of Catholic Men, but to laymen generally, for the fulfillment of this great vision has been and is the responsibility of all of us.) But Father Burke, respecting our dignity even beyond our own conception of it, saw that that would be the wrong way; that if growth were to have any permanency it must be from within.

Yes, we have lost a great friend—on earth; but I feel sure that we have gained one in heaven. And if we will but try to do justice to his memory in the way he would best appreciate it—that is, by proving ourselves worthy of the high trust he placed in us, by pushing on in a new effort to realize his great vision—I am sure that his prayers will be with us and will be a support when we are weak and an inspiration when we are tired. *May his soul rest in peace!*

Washington Paper Lauds Career of Father Burke

THE NAME of the Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference, is "destined to be sacred immortally in Washington," the *Washington Star*, secular newspaper, said in commenting on his death.

The editorial, praising his career as priest, editor, statesman, characterized Monsignor Burke as "a noble character, illuminated by a light which is eternal and cannot be dimmed." Following is the text of the editorial:

"If ever it should be necessary to prove the power of Christianity in the materialistic modern world, the names of the modern saints of the church could be cited with convincing effect. Such men as Monsignor John J. Burke are not accidents. They cannot be explained by any theory of cause and effect save that of religion. No other force is competent to create the zeal, the enthusiasm and the devotion which they manifest in their lives. They are dedicated souls, selfless in their service of God and the human race.

"Monsignor Burke especially demonstrated the effectiveness of a career so pledged and so consecrated. He was a member of the Paulist Order. The Apostle of the Gentiles, by his own choice, was his inspiration. It was his mission to teach the applicability of Christ's philosophy of love and righteousness to contemporary problems. The most difficult issues of current times, he believed, are amenable to the solution provided by the Martyr of Calvary. As a preacher, he carried his faith over the whole of North America; as a scholar, he set an example for brave research and courageous interpretation in his books and in the *Catholic World*, which he edited for eighteen years; as a sociologist, he guided the efforts of the National Catholic Welfare Conference from 1919 until the moment of his death; as a statesman, he advised with the heads of governments and negotiated in the interest of oppressed communities, and as a churchman, he earned the commendation of the Holy Father for the generous tolerant and helpful example which he set for clergy and laity alike throughout the six decades of his pilgrimage in a troubled and bewildered earth. His elevation to the rank of domestic prelate, announced by Pope Pius XI only a few weeks ago, was recognition amply merited.

"Many Protestant friends will mourn Monsignor Burke in company with his Catholic children. They loved him for the gentleness of his manner, the charity of his mind, and the elemental justice of his heart. He was a noble character, illuminated by a light which is eternal and cannot be dimmed. The city in which his labors were centered will remember him with gratitude and affection always. His name is destined to be sacred immortally in Washington."

FATHER BURKE: RIGHT-HAND of OUR CHAPLAINS

ORGANIZED by Father Burke during the World War to promote the spiritual welfare of our soldiers and sailors, the Chaplains' Aid Association survives today as one of the many monuments to his priestly zeal, intense patriotism and practical foresight. In the accompanying article facts of the greatest interest with regard to this particular work are recited

By SARA M. MURPHY

FATHER BURKE'S life may be said to have consisted of definite phases: the life of the missioner, the editor, the war worker, the director of Catholic Action. His founding of the Chaplains' Aid Association in June, 1917, brought him from the editorial sanctum into the arena of world affairs. It was the gateway which led, step by step, into the War Council, and then the Welfare Conference. He always had the feeling that for much of what followed, the organization of the Chaplains' Aid was responsible; and for this reason he had a special tenderness for it, an interest that never flagged, separated as he was from it by his work in Washington. In a letter received by the association shortly after his investiture as Monsignor, he said: "I think it brings honor to the beloved Chaplains' Aid, which started the bigger work, but to which my heart is attached as to the first child."

During the years from 1914 to 1917, he must have mulled over in his mind, in his *Catholic World* office, the needs and problems of the World War as they affected the Church and her children. Not for him was the scholar's detachment. It was the bent of his character to translate into practical action his sympathies and his enthusiasms. And so, when our country was precipitated into the War in 1917, he was amazingly ready; his plans were assembled and coordinated. The country was confronted with conditions unparalleled in our history; few minds could grasp the limitless requirements. But nowhere was Father Burke's breadth of vision more clearly seen than in the scope of the work which he planned for the army and navy chaplains of the U. S. forces.

IN NO previous war had there been a concerted effort to assist the chaplains. They were thrown upon their own resources, and found their work limited to the radius of their own personal influence. The chaplain's life was a lonely one, cut off from all affiliation with the life of the Church, and from those sources of help so necessary to successful ministrations.

With superb energy, Father Burke sought, with this new and untried organization, to face the staggering demands of an army and navy greater than the country had ever seen or dreamed of seeing. *Pro Deo et pro patria,* was the motto he chose. It brought to the Catholic public an appeal of irresistible strength, since it called upon their love of God and love of country alike. The response was instantaneous from all parts of the country. Generous funds, as well as altar linens, vestments, religious articles, flowed in a constant stream to the headquarters in New York.

Father Burke's outlook was never parochial. He always emphasized the national character of the work. Because New York was a shipping point and an important port of embarkation, it became the central distributing office; but he quickly established chapters in the principal cities: Newark, Boston, Trenton, Chicago, Philadelphia, Norfolk, Wheeling, Los Angeles, San Francisco, Utica, etc. Within the year, fifty-five chapters had been affiliated, all working vigorously. These chapters were helpful in providing enormous quantities of altar linens for the chaplains; in caring for the army and navy posts in their vicinity. They reported to headquarters to avoid duplication; and when their own finances were not adequate to cover the work, the association carried the burden.

FOR the first year, the association was maintained by private contributions, but when the strain became too great for one organization to bear, it was brought under the direction and supervision of the National Catholic War Council, and was helped by its funds.

The first important object of the association was to provide every Catholic chaplain with a complete outfit for the celebration of the Mass. These had to be originated, since the World War conditions brought new requirements. The outfits had to be small and light, but complete. Father Burke supervised every detail, from the size of the linens, the length of the cincture, the weight of each article, the lines of the chalice, the dimensions of the valise. Yet his meticulousness in these details, for which he demanded perfection, did not cramp his larger vision. He was always several steps ahead in his conception of the needs of the crisis. By the time others had begun to realize that certain things were necessary, Father Burke already had plans in motion. The little Mass outfits became famous. They were furnished free to chaplains (1,200 during the war period) and have been ever since. Every army and navy chaplain automatically receives his Mass outfit. They have seen service in every quarter of the globe: in trenches and

forests of France, in camps, on battleships, in Great Britain, Germany, Siberia, Puerto Rico, the Canal Zone, Hawaii, the Philippines, China, Japan, Alaska.

THE next step was to provide religious articles for the men in the service. A small prayer book that could be carried in the pocket was the first necessity. Father Burke personally supervised the publication of this book, called *The Army and Navy Prayer Book,* compiled of strictly liturgical prayers, and of it the association distributed millions, in Italian, Spanish, French, as well as English. Figures are unmeaning. Unbelievable today are the quantities of rosaries, medals, scapulars, Sacred Heart badges, hymn cards, etc., which flowed in an unending stream from the association's headquarters to every chaplain at the front and in the camps at home.

Father Burke recognized that there was a great spiritual opportunity in this crisis—to bring the Catholic soldier and sailor closer to the habit of reading the New Testament. Immediately, he took steps toward its publication. For the funds necessary to this undertaking, he canvassed his personal friends first, and the general public afterward. As with all wartime appeals, the response was very generous. The little khaki book, with a foreword by Cardinal Gibbons, made history. It was widely distributed by chaplains at home and overseas, by the Knights of Columbus, and the Y. M. C. A. It is now in its third edition.

A department was established to furnish altar breads to the chaplains. Weekly shipments went by mail to posts on land and sea. Altar wine was furnished in quantity. Chaplains went out from the ports of embarkation adequately supplied with all these necessities.

Complete chapel furnishings brought the atmosphere of the home Church to the men in training camps, on battleships, in hospitals. Benediction outfits were supplied; portable organs, confessionals, Stations of the Cross.

MAGAZINES and pamphlets, reading matter of all kinds, books, all were gathered and distributed in tremendous quantities to the camps. Catechisms and instructional literature helped the chaplain in his spiritual work. To keep the chaplains in touch with the work and with one another, the *Chaplains' Aid Bulletin* was issued every month. In fact, there was nothing imaginable that was not furnished the chaplains. Red tape was eliminated. To ask was to receive. The association aimed to be all things to the chaplains; speed was essential. Only those who lived through that period can realize the tremendous energy, the untiring labors, the countless flow of supplies, the spiritual exaltation that characterized the work.

When the war was over, the association continued functioning. The chaplains had learned to depend upon its vital assistance for success in their work. Veterans' hospitals were now added; and sick-call outfits, religious articles, games, puzzles, victrolas, magazines and books were generously supplied. Soldiers' homes, prisons, state and federal institutions were afterward gathered under the wing of the association.

The war's end brought much salvage to the Chaplains' Aid. Great quantities of chapel furnishings were returned with the closing of the camps; religious articles and New Testaments were gathered in; chaplains sent back the Mass outfits they had carried through the struggle. These were dispersed to poor missions throughout the country and in the Philippines; and out of the growing demand grew the mission work which has continued side by side with the work for the chaplains in the ensuing years.

IN RECENT years, Father Burke had added the Civilian Conservation Corps work to the scope of the association. It is a wide field, there being 1,647 such camps throughout the country. The chaplains can lay a foundation for a better spiritual life among these young men, living in unusual surroundings; and in so far as the slender means of the Chaplains' Aid permit, the chaplains in these camps are upheld in their work by supplies from the association.

Into whatever channels of usefulness the future work of the association may be led by circumstances, it will always survive as a monument to the zeal and foresight and patriotism of Father John Burke.

DEFENDER OF CHRISTIAN FAMILY LIFE

(*Continued from page* 32)

home. Though pressed with many and weighty problems in his capacity as general secretary of the Conference, Father Burke did not let even this single booklet escape his notice or neglect the opportunity to urge cooperation in this important phase of family responsibility. To him it was even deserving of a written comment. It showed his interest in the family. More than that, it showed the man. It happens to be the last note the writer received from him. It will not find its way into a musty file.

Yes, to all other titles that may justly be applied to Monsignor Burke, the title of "Defender of the Christian Family" may also justly be added. As he rests from his labors in the bosom of that great family of which God is the father, Mary the mother, and Christ the brother of all, may he know that the work in which he played so large a part will continue steadily and steadfastly onward. Perhaps even a special joy and satisfaction will be his, as he abides with the Church Triumphant, to know that we of the Church Militant will unremittingly continue, under his undying inspiration, the defense of the Christian family for which he so long and so faithfully labored.

FATHER BURKE and CIVIC EDUCATION

INDICATIVE of Father Burke's sane Americanism were the directing hand he took and the guiding principles he caused to be applied in organizing a nation-wide program of civic education launched first in the National Catholic War Council and carried on later under the Welfare Conference. This program had three main objectives: To help Catholic schools in their task of civic education; to aid in the civic education of non-citizens; and to promote greater civic activity on the part of individual Catholics and organizations of Catholic men and women. Some of the literature provided was translated into 14 foreign languages and its circulation reached up into the millions. The success of this work, of which the contributor of the present article was the director and which the late Secretary of the Interior Lane highly praised, is another proof of Father Burke's great vision and sound patriotism.

By JOHN A. LAPP, LL.D.

IN THE MIDST of the great and stirring events of the post-war period, when vast enterprises of reconstruction were proposed and organized by the National Catholic War Council and later by the National Catholic Welfare Conference, it is probable that some of the less spectacular activities of the period were overlooked. These activities may have been of far greater significance to the future of the country, but they did not have the glamour about them that some others possessed.

Coming under the general direction of Father Burke was a widespread array of great activities organized in the various divisions of the National Catholic War Council and its successor, the National Catholic Welfare Conference. Some of these activities were for temporary needs; others were foundations for future building. Among these was a program of civic education which had the inspiration and cordial support of Father Burke behind it. It was not known then, and perhaps it is not known now, that this program of civic education was the most extensive program of civic education ever carried out in the history of this country.

THE war period brought hysterical efforts at what was called "Americanization." Organizations were created for the purpose of "big-sticking" immigrants to learn English and prepare for citizenship. Proposals for compulsory naturalization were put forth. Extreme advocates of nationalism campaigned for the elimination of all that seemed alien to them. All of these efforts were distasteful to those who felt that the immigrant population in the United States had contributed much and could contribute more to the cultural, spiritual and civic life of the nation. They resented the singling out of foreign-born peoples for the special attention of the Americanizers. They recognized that force in Americanization was the antithesis of real American principles. Instead, therefore, of joining in this movement for special attention to the Americanization of immigrants, Father Burke approved the idea of a broad general program of civic education for all our people, American as well as foreign-born. In this it was recognized that all people were deficient in their knowledge of American principles of Government and of the forms and practices of our civic life.

The result of this conclusion was the creation of a brief, simply written exposition of American government under the title *The Fundamentals of Citizenship.* In this little volume, the facts of our civil life were set forth and the citizen was given a clear exposition of his place and responsibility in the system. A few months after the publication of this volume the substance of it was rewritten into catechetical form and published under the title *Civics Catechism on the Rights and Duties of American Citizens.* Within two years thereafter, the catechism had been translated into fourteen languages and published in English and the foreign language in parallel columns. Thus, was the basic material provided for a widespread campaign of education.

BUT it is one thing to publish material and another to get it into action. Many books had been published on civics and many books for the special benefit of foreign-born people. These had their momentary success, reached a few people and ceased to be. It is to the credit of Father Burke that this program, as well as other programs of the N. C. W. C., were pushed through in a large and constructive way. Realizing that a program of civic education was a national asset, Father Burke provided from the funds of the War Council liberal support for the dissemination of the printed material. *The Fundamentals of Citizenship* was published in very large quantities and the copies were distributed freely to organizations, schools, newspapers and individuals. Few civic books, if any, ever received the distribution that this little booklet received in the years 1919 to 1921. It remained, however, for the *Civics Catechism* to become the most widely distributed document on civic education ever produced in the United States. The English edition of the catechism began with an initial distribution of more than 100,000 copies. Immediately it became a text for use in a large portion of the parochial schools of the United States. It continued as a text in many schools until supplanted by more complete works.

Even yet, after fifteen years, it has a substantial distribution in the parochial schools of the United States. An N. C. W. C. study outline, based on the texts of the *Fundamentals of Citizenship* and the *Civics Catechism* has had a wide usage in study circles and other groups interested in promoting a more active and enlightened response to the duties of citizenship.

THE foreign language translations of *The Catechism* had a very widespread distribution. The number of copies of translations of the booklet probably did not exceed 300,000. Of some editions 50,000 copies were distributed; of others no more than 10,000. The widest distribution of the foreign language translations was through re-publication in foreign-language newspapers in all parts of the country. Papers, with circulations ranging from a few thousand copies up into the hundreds of thousands, published week by week the chapters of *The Catechism* in double columns, the English in one and the translation in the other. A complete record of the publications was not made but estimates at the time indicated that in one form or another, either in the booklets or in newspaper publications, more than five million copies of *The Civics Catechism* were produced.

In addition to publication of the booklets, active efforts were put forth through lectures, motion pictures, newspaper advertisements and organizational activity to bring the civic education campaign home to as many people as possible in the country. Naturally, no record could be made of the extent or the effect of the campaign. We do not know how many people were inspired to more active citizenship. We do not know how many people read the booklets or, reading them, were helped thereby in their citizenship.

HAVING confidence, however, in the power of the printed word, especially at a time when the people were alert to form for themselves a better understanding, it may be believed that the use of the material was commensurate with its extent.

In the files of the N. C. W. C. are two letters which it will be interesting to quote here. Both are directed to Mr. Charles A. McMahon, associated with the writer in carrying out the civic education program described in the foregoing.

The first, dated October 28, 1919, bears the signature of the then Apostolic Delegate to the United States, later Cardinal, and reads as follows:

"DEAR MR. MCMAHON:

"I gladly sanction the nation-wide citizenship program now being launched under the auspices of the National Catholic War Council and give to the Committee of Civic Education my blessing for the success of this patriotic work.

"With best wishes, I am,

"Sincerely yours in Xt.,

"✠JOHN BONZANO, *Archbishop of Melitene,*

"Apostolic Delegate."

The second, dated January 9, 1920, is signed by the then Secretary of the Interior, and reads as follows:

"MY DEAR MR. MCMAHON:

"I am very glad indeed to know of your extensive activities in connection with the Americanization work. The outline as given to me indicates that you have taken up this work in a thoroughly practical way, and I hope that our Americanization bill will pass Congress; and if it does, this Department will undoubtedly be able to profit by the experiments which you have successfully made. Accept my congratulations.

"Cordially yours,

"FRANKLIN K. LANE."

LOOKING back upon that campaign, fullest credit must be given to Father Burke for its accomplishments. It would have been of little avail without the big view that he took of it. It would have had little effect if it had not been for the support that he gave it personally and the resources that he put behind it for its propagation. The program, itself, fitted his personal beliefs, for he had always stood for the view that the Catholic people of America by joining love of God and love of country should be among the best citizens of the land. To that end he gave his support to every effort to inspire Catholic citizens and to prepare them for the fullest achievement in citizenship of which they were capable.

CHAPLAINS' AID ASSOCIATION MOURNS LOSS OF FOUNDER

THE December number of the Chaplains' Aid Association *Bulletin* expresses the sorrow of that organization at the passing of the Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the N. C. W. C. and founder and president of the association.

"Not to this small organization alone, but to the Church and to his country, his death is a truly great loss," the *Bulletin* says.

"Monsignor Burke retained always a special affection for the Chaplains' Aid Association, his own foundation, and claimed that it was the nucleus from which all later N. C. W. C. work sprang. Those who have worked side by side with him since those early World War days of 1917 were bound by ties of loyalty and devotion, knit closer through all the succeeding years, for a chief whose zeal and single-mindedness were a constant inspiration; his confidence in the integrity and ability of those who worked under him strengthened their halting efforts and brought out capabilities undreamed of by themselves. Not oftener than once a year did the Chaplains' Aid staff meet with him; yet the strength of his influence guided every day's work.

"We knew him as one before whose eyes ever blazed the glory of God and the welfare of the Church. Though he accomplished great things, he walked always in humility; was self-effacing, shunned honors, placed credit on others' shoulders. He retained the simplicity of a child, and had a saving sense of humor, which never was known to wound in the slightest.

"God, in His infinite wisdom, has called Monsignor Burke from his labors—those manifold labors so well done. It is not easy for the Chaplains' Aid Association to contemplate a future without his guiding hand. We are as children bereft of a mother. But we shall go on, animated by the ideals he has held before us; and may we hope that from that 'other home,' where he has found rest after his 'day's toil,' we may obtain intercession for the work that is still before us."

UNIVERSAL PRAISE for MONSIGNOR BURKE

THE high regard in which Monsignor Burke was held by members of the Hierarchy, by prelates, heads of religious communities, and lay leaders is shown in the messages of sympathy received at N. C. W. C. headquarters following announcement of Father Burke's death. Even as we write other tributes from both within and outside the United States are being received.

From His Eminence, Eugenio Cardinal Pacelli, in a Message Transmitted Through the Apostolic Delegate to the United States

Kindly convey to the Administrative Board of the National Catholic Welfare Conference, and to the Very Reverend Father Harney, superior general of the Paulists, my sincerest condolences on the occasion of the death of Monsignor John J. Burke and the great loss it entails, assuring them of my prayers.

From His Eminence, William Cardinal O'Connell

Sincere condolences. Regret inability to attend funeral.

From His Eminence, Patrick Cardinal Hayes

Deeply grieved to learn of the death of Monsignor Burke, whose passing is a serious less to the Church in the United States. He served intelligently, faithfully, and most effectively and has earned the gratitude and appreciation of all. Called upon to represent the Church officially in difficult circumstances, he accomplished his task with rare ability. It will be difficult to find his successor. May his noble priestly soul rest in peace eternal.

From His Eminence, Pietro Cardinal Fumasoni-Biondi

Exceedingly regret death of dear friend and staunch defender Church rights.

From His Excellency, Archbishop Rummel

Accept for yourself and staff my profound sympathy in the passing of Monsignor Burke, whose ability, diplomacy and devotion to Holy Mother Church have made him almost indispensable to the N. C. W. C. May God admit him speedily into the full possession of the reward he so richly earned.

From His Excellency, Archbishop Hanna

Heartfelt sympathy. Irreparable our loss.

From His Excellency, Archbishop Glennon

Regret exceedingly my inability to be present at the funeral of the much beloved and highly esteemed Monsignor Burke. A pious priest, a faithful servant, an indefatigable worker. He was honored by the Church in America and we feel and fear his passing spells irreparable loss.

From His Excellency, Archbishop Stritch

Shocked beyond expression. Loss immeasurable.

From His Excellency, Archbishop Ruis y Flores

I lived two years at Monsignor John J. Burke's home in Washington, and I thus learned to admire his priestly virtues, his love for his Church and his Country, as well as his efforts in behalf of the persecuted Church in Mexico.

HOLY FATHER'S MESSAGE OF SYMPATHY AND TRIBUTE

THE following tribute and expression of condolence, together with the Apostolic Benediction from His Holiness Pope Pius XI at the death of the Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference, was received by the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the Administrative Board of the N. C. W. C., in a cablegram from the Papal Secretariat of State, Vatican City:

"The Holy Father is profoundly grieved at the death of Monsignor John Burke, worthy priest, exemplary religious, devoted servant of God and country. He extends condolences to the National Catholic Welfare Conference which he served so faithfully and well.

"His Holiness prays for the eternal repose of the dear departed, and as a pledge of grace and of solace to the bereaved members of the Welfare Conference, to his religious confreres and relatives, imparts the Apostolic Benediction."

I deplore his death, as do the American and Mexican Church. We hope and pray he has received in heaven his deserved crown.

From Archbishop Marella, Apostolic Delegate to Japan

Monsignor Burke's death real shock to me. American Church loses zealous apostle and I a real friend.

From His Excellency, Archbishop Gouaze of Haiti

Haiti will mourn the death of Monsignor Burke. He was one man who understood thoroughly and sympathetically the many problems—social, economic and religious—of the Republic.

From His Excellency, Archbishop McNicholas

The unexpected death of Monsignor John Burke, the general secretary of the National Catholic Welfare Conference, saddens all who worked with him and knew his sterling qualities. His loss at this critical period seems irreparable. He courageously sought a solution for every problem presented to him by the bishops. His spoken and written word was submitted to his superiors only after serious reflection. He ever kept before him the best interest of the Church and the general welfare of his country. He had an open mind, eagerly desiring to know all sides of the question. He appreciated the importance of big movements today and the influence exercised by the spokesmen of them. Hence his urge to have the Church speak and influence public opinion. He was anxious that the non-Catholic world realize that his Church had the solution of nearly all our modern problems in her moral principles. Father Burke, as we bishops who worked with him for many years will ever think of him, sought to have as many good individuals as possible in the Church cooperating for the general welfare. . . . The courage, the integrity and the loyalty of the late general secretary of the Bishops' Conference will be a blessed memory and an inspiration to his associates throughout their lives.

From His Excellency, Archbishop Murray

Sincere sympathy to entire staff at Service School and Thirteen Twelve.

From His Excellency, Archbishop Mitty

With his legion of friends, am inexpressably shocked by sudden death of Monsignor Burke. He was animated by a supreme love for the Church as the Mystical Body of Christ and gave himself unreservedly to her service in every way possible. To his broad vision and untiring labors we are indebted for the National Catholic Welfare Conference, the outstanding development in the history of the Church in America. This country has lost one of its noblest priests and that loss is irreparable. May his great soul rest in peace.

From His Excellency, Archbishop Gerken

Deeply grieved. I extend prayerful sympathy in Monsignor Burke's death.

From His Excellency, Archbishop Cantwell

Profoundly grieved at the death of Monsignor John Burke. The Church has lost a noble priest. His services were distinguished, intelligent and unique. May God grant him a needed rest. Regret impossibility of attending funeral.

From His Excellency, Bishop Lillis

I am shocked to learn of the death of Monsignor Burke. His death will be felt by the whole Church in America. He was not only a scholar of wonderful ability but he was as pious a priest as I ever knew. My association with him in the Administration Board makes me feel his death as a personal loss to me. May God bless his memory.

From His Excellency, Bishop Noll

Monsignor Burke's sudden death, although no surprise, was severe shock and will be great loss to Church and nation. Monsignor Burke embodied the scholar, priest and counselor, each in admirable degree. His learning was well balanced by humility and piety, his judgment always safe because he was never swayed from principles by expediency or prejudice.

From His Excellency, Bishop Alter

Death of Father Burke great, profound sorrow for us all. Said Mass for him Saturday morning. Give my sympathy to the family. Shall be present for funeral.

From His Excellency, Bishop Gannon

Cannot find words to express my sorrow on death of Father John Burke, a great priest and executive and friend.

From His Excellency, Bishop Heelan

In the death of Monsignor Burke the Church in this country has lost a tireless, unselfish worker, a great priest. I deeply regret his death. Sorry I cannot attend funeral.

From His Excellency, Bishop Howard

Deeply grieved to learn of Monsignor Burke's untimely death. Regret I cannot be present at funeral.

From His Excellency, Bishop Johannes

Very sorry to hear of the death of Monsignor John Burke, whose passing is a great loss to the N. C. W. C. Owing to illness cannot attend funeral.

From His Excellency, Bishop O'Hara of Savannah

I am profoundly shocked and grieved by sad news of Monsignor Burke's death and give my heartfelt sympathy to entire Welfare Conference family. Church in America loses a noble priest who served her brilliantly. Will remember him in my Masses and prayers. Keenly regret engagements here prevent my attending funeral Tuesday.

From His Excellency, Bishop Boyle

Now he is dead, few of us can trust ourselves to write temperately of the qualities of head and heart that made Monsignor Burke wise in counsel and beloved by everyone who had even slight contact with him. We are uncertain whether our affection for him or our admiration was greater. We recall at once his loyalty to the bishops of the country in his office of general secretary of the N. C. W. C., and the just and scrupulous care which he gave to their affairs. With our knowledge of his work for the Administrative Board, how can any of us write of it without seeming wildly extravagant in our statement. It is inadequate to say that those with whom he sat in counsel and all who were privileged to call him friend will hold him vividly in their memories and they will always be saddened to miss his presence and his voice in the places where they were used to find him. He was a priest of that great company whose excellent qualities only the High Priest knows. His life as a priest was hidden so intimately in God that it is beyond our human appraisal. Mystic and priest, sage, counsellor and a lovable human personality, he has gone from among us. May Almighty God be merciful to him.

APOSTOLIC DELEGATE SENDS SYMPATHY TO SUPERIOR OF PAULISTS

"I DESIRE to express to you and to the Society of Missionary Priests of Saint Paul the Apostle my deep grief at the death of Monsignor John Burke. I regard it as a sacred duty to thank the Paulists for having permitted Monsignor Burke to spend his energies in the service of the American hierarchy. In the name of the Holy Father and in my own name as well I extend sincerest sympathy on occasion of his death, rendering thanks to God for the great good he accomplished by his labors."—His Excellency, Most Rev. Amleto Giovanni Cicognani, in a message of sympathy to the Superior General of the Congregation of St. Paul the Apostle.

From His Excellency, Bishop O'Hara of Great Falls

Monsignor John J. Burke, in his capacity as general secretary of the N. C. W. C., served the whole Catholic cause in the United States for nearly twenty years in a fashion both distinguished and unique. Without underestimating his other great qualities, I think that his peculiar and permanent contribution to the service of the Church arose from his capacity to view the work of the Church as a whole. Difficult problems concerning every phase of Catholic thought and action engaged his attention, but he was not confused by the multiplicity of seeming conflict, for he had a deep understanding of the relations of the members of the Mystic Body to Christ, the Head. His loyalty to Christ's visible representative, the Pope, and to the bishops, was based on such serene and profound faith that his work of administration was always carried on the lofty plane of religious consecration. For nearly two decades he has been the symbol and visible embodiment of the work of the Welfare Conference, which our Holy Father, Pius XI, has characterized as "not only useful but necessary." The Church in America will long remember Father Burke's accomplishments and mourn his loss.

From His Excellency, Bishop Byrne

I regret very much the news of the death of Monsignor Burke, received yesterday evening. He will be a great loss to all those in first touch with the fine activities of the National Catholic Welfare Conference. I shall not go to the funeral, but we shall have Mass for him here at the cathedral; and ask the ladies of the local council to attend and pray for him. God rest his great soul.

From His Excellency, Bishop Peterson

The deeply lamented death of Monsignor Burke ends a life of tireless and unselfish service to the Holy See and to the bishops of the United States and Mexico. In unfailing loyalty, in unquestioning obedience, in the silence of genuine humility and with consummate prudence he did the will and discreetly interpreted the wishes of his superiors. Keenly alive to every material interest of his Church, he lived as well in the spirit of a true religious. His writings, and the example of a most edifying priestly life, gave generously of this spirit to countless others. To many devoted friends now grievously stricken he leaves a lasting legacy of the treasures of a Christ-like heart.

From His Excellency, Bishop Duffy

The death of Monsignor John Burke deprives the Catholic Church in America of the finest type of directive mind. He brought to the office of general secretary of the National Catholic Welfare Conference native ability and wide experience. His knowledge of men and affairs and his direct and candid approach to the problems incident to his arduous work won for him the confidence of the leaders in religion and social welfare. He was taken from us, in the words of a friend, "when he was best employed and needed most." All will mourn the loss of a splendid priest and loyal citizen. May he rest in peace.

From His Excellency, Bishop Ledvina

Shocked over death of Monsignor Burke. Admired him. His death is a great loss.

From His Excellency, Bishop Walsh of Charleston

News of Monsignor Burke's death brings sorrow and keen sense of loss. Association with him engendered deep affection and appreciation of his great service to the Church and to our Country. He loved both with profound conviction and a fine devotion and served both with a great Catholic mind. God grant him a well-earned rest.

ARCHBISHOP MOONEY DEPLORES LOSS TO CHURCH AND COUNTRY

THE following statement was made by Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman, N. C. W. C. Administrative Board, following the receipt of the news of Father Burke's death:

"The shock which the news of Monsignor Burke's sudden death brings is quickly followed by a deep and abiding sense of the loss which the Church in the United States suffers in his passing. The devoted and efficient service which for nearly 20 years he gave to the Bishops of the country through the National Catholic Welfare Conference in a position of unique trust and responsibility marks the measure of the loss we feel. A clear thinker, a precise and forceful writer, a prudent counsellor and able administrator, a devoted religious, a high-minded priest, he used his talents humbly and loyally in the interests of the Church he served so unselfishly in the country he loved so passionately. It is significant that those who worked closest to him admired him most, and those who knew him best cherish his memory as a prudent and faithful servant of God."

From His Excellency, Bishop Kelley of Oklahoma City-Tulsa

The memory of the loyal and faithful services of John Burke to Church and Country should never be forgotten. He attempted a great work and died doing it successfully. All he now wants in return is our prayers, which clergy and people will give generously to him.

From His Excellency, Bishop O'Reilly

The death of Monsignor Burke will bring sorrow to the American Church, which he has served so ably and so faithfully for many years. The clergy and people of Scranton will unite in offering Masses and prayers for the repose of his soul. Deepest sympathy to all those who have been associated with him in his work in Washington. May he rest in peace and receive the reward which God has in store for him.

From His Excellency, Bishop Schrembs

The death of Monsignor Burke is a national loss, not only to the Church but to the country at large. Father Burke labored in season and out of season for the public welfare. He was a most remarkable man, endowed with wonderful gifts of nature and grace. All who have known him will mourn his loss. It was my privilege to be associated with him since the earliest days of the World War as a member of the National Catholic War Council and labor on as a member of the National Catholic Welfare Conference. His death comes to me as a personal loss. I hope and pray that his spirit may live in his successor.

From His Excellency, Bishop Ryan

The untimely death of Monsignor Burke leaves a great void in Catholic life in the United States. Untiring in effort, devoted to the welfare of the Church, he spent himself in his work. From a number of years of intimate association, I can testify personally to his complete devotion to Church and Country. We mourn the loss of a loyal citizen and a distinguished churchman whose services were appreciated universally and merit all praise.

From His Excellency, Bishop Morris

Deeply grieved to hear of sudden death of Monsignor Burke. Great loss to Conference and Church.

From His Excellency, Bishop Donahue

Shocked beyond expression at the sudden death of Monsignor Burke. His passing brings an irreparable loss to the Church in America. May he rest in peace.

From His Excellency, Bishop Toolen

Deeply grieved to hear of the death of Monsignor Burke. great loss not only to the Welfare Conference but to the Catholics of the whole country. Sincere sympathy and prayers.

From His Excellency, Bishop Shaughnessy

In the death of Monsignor Burke the Church has lost an indefatigable worker and all who knew him have lost a sincere friend. To his memory I offer the tribute that he set all the example of an ascetic, holy life, unruffled by the cares of his unceasing labor. May he rest in peace.

From His Excellency, Bishop McCarthy

May I not take this occasion to present to your esteemed bureau the heartfelt sympathy of our Portland Diocese in the severe loss that you have suffered in the death of the dearly beloved and valuable Monsignor Burke. We are offering you the condolence of our Mass for the eternal repose of his soul.

From His Excellency, Bishop Rohlman

My heartfelt sympathy. In Monsignor Burke's death the bishops have lost a true friend, the Paulists a distinguished member, and the Church of America a most worthy and efficient representative.

From His Excellency, Bishop Ritter

Regret cannot attend funeral Monsignor Burke. Death great loss to Church. Deserves tribute of national funeral. Gracious of Apostolic Delegate to officiate. May God be his everlasting reward.

From His Excellency, Bishop Monaghan

I wish to express my sincere condolence on the occasion of the sudden death of Monsignor John J. Burke, general secretary of the National Catholic Welfare Conference. I regret my inability to attend funeral Mass.

From His Excellency, Bishop O'Brien

Church Extension Society offers condolences on the death of Monsignor John Burke. Regret that Confirmation schedule prevents me attending funeral.

From His Excellency, Bishop Albers

Sincerest condolence on the death of Monsignor Burke. Offered Mass for him yesterday. Deeply regret that I am not able to attend funeral.

From His Excellency, Bishop McLaughlin

Profoundly grieved on learning of Monsignor Burke's death. A devoted, self-sacrificing, prudent and zealous promoter of the Church's interests has passed. Assuring remembrance in Mass and prayers, regret inability to attend funeral account urgent affairs.

From His Excellency, Bishop Crimont

The news of the sudden death of Monsignor John J. Burke is a great shock to our hearts. He had won our deep gratitude and sincere affection by his long, devoted and most efficient service as general secretary of the National Catholic Welfare Conference, and a short time ago all the bishops of the United States were rejoicing at the honor conferred on him by the Holy Father. This makes our grief the more intense and heartfelt, and we mourn him as a beloved brother. We shall say Masses for the repose of his soul, and recommend him to the prayers of our congregations. We bespeak our deep condolence to the religious order of which he was so distinguished a member.

From His Excellency, Bishop Howard

Shocked and grieved at death of Monsignor Burke. Send sincere condolences.

From His Excellency, Bishop Tief

With deep sorrow we learned of the death of Monsignor Burke. Requiem services will be held in Concordia tomorrow.

From His Excellency, Bishop Takach

Please accept heartfelt sympathies over demise of Monsignor Burke. Am sorry but duties prevent my presence. *Requiescat in Pace.*

From His Excellency, Bishop LeBlond

Was deeply grieved to learn of Monsignor Burke's death. I had the greatest respect and admiration for him. I regret exceedingly that it is not possible for me to be present Tuesday.

From His Excellency, Bishop McAuliffe

Sincerest sympathy in the loss of Monsignor Burke. Deeply regret inability to attend funeral.

From His Excellency, Bishop Keough

The death of Monsignor Burke is a heavy loss to the Church of the United States. He was known to the bishops as a loyal and able leader in the cause of Catholic Action. He was respected and admired for his humble devotion to the welfare of the Church. His gifts were many, including rare intellectual qualities, unerring judgment and a capacity for unremitting labor. I knew Monsignor Burke intimately and had every reason to esteem him as a genial, loyal host and friend. His passing I consider a personal loss.

From His Excellency, Bishop Althoff

My heartfelt condolence on death of Monsignor Burke. Deeply appreciative of his long years of devoted service as general secretary of the National Catholic Welfare Conference and his marvelous zeal and spirit of sacrifice in the cause of Christ. I join Hierarchy and friends in prayer for repose of his soul.

From His Excellency, Bishop Bohachevsky

I received the telegram informing me of the death of the Rt. Rev. Msgr. John J. Burke, C.S.P., S.T.D., general secretary of the National Catholic Welfare Conference. Being unable to attend funeral services, I will say on the day of his funeral Holy Mass for the repose of his soul. Extend my deep sympathy to the members and officers of the Administrative Board of the National Catholic Welfare Conference.

From His Excellency, Bishop Floersh

Your telegram, announcing the death of Monsignor John J. Burke, general secretary of the National Catholic Welfare Conference, was a source of profound regret to me. I sympathize with those who were closely united with him in the work of the Conference, for more keenly than anyone else they will experience the magnitude of the loss that has been sustained by his passing into eternity. May the long years of tireless and devoted service he has given to the Church become a claim upon the mercy and goodness of God for an overflowing measure of joy and happiness in life everlasting.

From His Excellency, Bishop Hoban

The death of Monsignor Burke has filled me with deep sorrow. He was a truly noble soul and an ornament to the Church. I grieve that I am unable to attend his funeral. Have offered Masses.

PRESIDENT ROOSEVELT PAYS TRIBUTE TO MONSIGNOR BURKE

"A POWERFUL spiritual force has been lost to our national life in the passing of Monsignor Burke. As scholar, writer and pulpit orator, he touched life at many angles, while always a humble follower of the Master. He was a splendid disciple of that Christian teaching of which he was an eloquent advocate.

"I personally mourn the loss of an old and close friend."

From His Excellency, Bishop Gorman

Bishop, priests and people of Diocese of Reno express deep grief at news of death of Monsignor Burke.

From His Excellency, Bishop Kelly of Boise

It was with a shock that we heard the news of the death of that great churchman and zealous worker for the cause of the N. C. W. C., Monsignor Burke. His kind do not come every day. May God rest him and reward him for his inspiring labors.

From His Excellency, Bishop Reverman

The Diocese of Superior, in deep sorrow at the death of Monsignor John J. Burke, your esteemed general secretary, recalls with sincere appreciation his valuable services to the Catholic Church in America and to our country. May God be his exceedingly great reward and grant unto his soul eternal rest.

From Very Rev. John B. Harney, C.S.P., Superior General, Paulist Fathers

Monsignor Burke's one aim in life was to be a good and faithful servant of Jesus Christ. A dispenser of His gifts according to the mind and in the spirit of St. Paul. To that task he devoted himself in youth and toward its accomplishment he gave himself whole-heartedly and joyfully for the 37 years of his life as a priest without self-seeking, without faltering, without counting the cost. His death is indeed a loss to our society, but the remembrance of his life gives us comfort.

From Rt. Rev. Msgr. Joseph M. Corrigan, Rector, Catholic University of America

By every way of human reckoning the death of Monsignor Burke, so happy a release for him, is a grievous loss to the whole Church of America. The prevailing of the spiritual in his motives and planning, the driving force of his personality persevering beyond his physical strength, great as that was, his tactful understanding of every opposing viewpoint made him, as general secretary of the bishop's board, a power for peace, fair dealing, and outstanding accomplishment. To the universal witness of his Church, to the value of his priestly work, the President of the United States has not hesitated to add testimony to the civil worth of Monsignor Burke's life.

From Very Rev. John F. O'Hara, C.S.C., President, University of Notre Dame

I present to the National Catholic Welfare Conference for the university and for myself sincere condolence in the loss of Monsignor Burke. He was straightforward and noble, clear-headed and courageous, statesmanlike and priestly, one of the great men of his generation. We will have a solemn Mass and general Communion for the repose of his soul.

From Very Rev. Coleman Nevils, S.J., Former President, Georgetown University

Monsignor Burke's death has come as a great shock to me and to all at St. Ignatius. I cherished his friendship highly. His activities for Church and State have meant much to America. His charm of person, graciousness and holiness earned him innumerable friends. May he rest in peace.

From Very Rev. Dr. Francis J. Haas, Rector, St. Francis Seminary, Milwaukee

In the death of Monsignor John J. Burke the Church and the nation have suffered irreparable loss. Monsignor Burke loved America, his interest in American history

amounting to almost a passion. But his patriotism had nothing in it of narrow nationalism. He loved the American people with the charity of Christ, which loves first those near at hand, and yet extends to all in Christlike universality. He was too clear-sighted not to see that social welfare is impossible unless all men recognize their accountability to Almighty God, and on this foundation he toiled at the beginning almost alone to rear the magnificent structure of the National Catholic Welfare Conference. To it he gave his fine talents if not his life. What a wealth of good work for God and country he has left behind.

Monsignor Burke was blessed with an exquisite sense of proportion, taking serious things seriously and light things lightly. Author, editor, philosopher, dreamer, he has taught millions. But as priest he will be remembered.

From Rev. James M. Gillis, C.S.P.,
Editor, THE CATHOLIC WORLD

As Father Burke's fellow student and brother in religion, I consider his noblest characteristic to have been his priestliness. He had unusual intelligence, good judgment, administrative abilities, a statesmanlike vision of the needs of the Church, as well as superb tenacity and courage. But all these excellent attributes were subordinate to his realization of the dignity and sacred responsibility of the priest. He was always the man of God. No pressure of work and no emergency, however imperative, could make him forget that, together with his loyalty to the Hierarchy and his duty to his country, he was an apostle of the Most High. It was this that gave a supernatural quality to his work. I place him with Bishop Shahan and Monsignor Kerby as, above all things else, a true priest.

The following, also by Father Gillis, was
Given over the "Catholic Hour"

With great regret and sorrow, I have to announce the sudden death of Monsignor John J. Burke, of the Paulist Fathers, my brother in religion, my immediate predecessor as editor of *The Catholic World,* and for the past 17 years general secretary of the National Catholic Welfare Conference.

Very few careers have been more active than that of Monsignor Burke and perhaps no single man in our generation has done more than he for the Catholic Church in America. Though he failed by some eight or ten years to fulfill the scriptural span of three score and ten, it may almost be said that he accomplished the work of two lifetimes, one as a particularly enlightened and resourceful editor and the other as the wise, prudent, patient director of a really vast organization, the National Catholic Welfare Conference, of which the National Council of Catholic Men, sponsor to this Catholic Hour, is a subsidiary.

Administrator of the largest and most effective organ of Catholic Action in the United States, friend and, I think I may say, counsellor of the major part of the Hierarchy, trusted confidant of three successive Apostolic Delegates, an inspiration to clergy and laity, as true a champion of the American Republic as of the Catholic Church, and first and last a priestly soul animated always by the one sublime supernatural motive, the honor and glory of God, he will be sadly missed. We ask the prayers of all devout persons for the repose of his soul.

From Very Rev. J. Hugh O'Donnell, C.S.C.,
Vice President, University of Notre Dame

Peace to the noble soul of one of our greatest churchmen and a devoted friend of Notre Dame. My heartfelt sympathy to you and the staff with you. Prayers.

TRIBUTE OF NEWTON D. BAKER,
FORMER U. S. SECRETARY OF WAR

"IN THE intimacy which the World War gave to those who were working together at its tasks, I came to know, honor and love Monsignor John J. Burke. Our friendship has lasted until his lamented death. In every relationship of life he was devoted and distinguished as a scholar, citizen and priest."

From Rev. Edward A. Duff,
Chief of Chaplains, U. S. Navy

The passing of Monsignor Burke is a shock to the Catholics of the United States Navy, and in particular to the chaplains of the service who knew him through his leadership in the Chaplains' Aid Association, which he formed in 1917, and through which he helped countless thousands of officers and enlisted personnel in the practice of their religion. This work was only one of his many war-time activities, and it still "carries on" to preach eloquently of his great breadth of soul and keen interest in the Catholics of the Naval Service.

From Rev. Daniel A. Lord, S.J.,
Editor, the QUEEN'S WORK

He (Father Burke) leaves a most important post vacant. He leaves his distinguished congregation rich in his deeds.

From Hon. Sumner Welles,
Assistant Secretary of State

During these past three years, I have had the privilege of knowing Monsignor Burke intimately and, as a consequence, it is needless for me to tell you that I have had the utmost measure of admiration and regard for him. In addition to all of his other rare and fine qualities, he was a statesman of an unusual breadth of vision. I feel that the American people have suffered an irreparable loss.

From Hon. James A. Farley,
Postmaster-General of the United States

Regret very much to learn of Monsignor Burke's death. He will be sorely missed by his hosts of friends in every walk of life.

From Raymond B. Fosdick, President, Rockefeller Foundation,
and Member, "Committee of Six" in World War

The news of Monsignor Burke's death came to me as a great shock. I cannot think of him in any detached fashion, because he was a close friend. During the war, he was a pillar of strength in Washington and what we would have done without his counsel and sound common sense I cannot imagine. He had a completely honest mind and a capacity for cool judgment and impersonal appraisal that was exceedingly rare. Back of this talent lay human qualities that were broad and deep—a sensitive sympathy, a love of people for their own sakes, and a sense of humor.

His death is a great blow to all of us who knew him and loved him. In recent years it has not been my fortune to see him as often as I wished, but it was reassuring to know that a man like Father Burke was alive in the world, and that the ties of human affairs were, to some extent at least, being influenced by his inspiring personality. The world is poorer because he has gone.

From Hon. Andre de Laboulaye,
Ambassador of France

Allow me to extend to you and to the emmbers of the National Catholic Welfare Conference my heartfelt condolences for the passing of the Right Reverend Monsignor John J. Burke. The generous work he carried out for so many years for the welfare of the people is well known to me, and I feel greatly the loss of your organization.

From Hon. Constantin Fotitch,
Minister of Jugoslavia

I was deeply shocked when I learned of the passing of the Right Reverend Monsignor John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference. The irreparable loss of the passing of this distinguished Catholic will be mourned by all the citizens of the district alike.

From Hon. A. Rossi Longhi,
Counselor Italian Embassy

I wish to express to you my deepest sorrow for the loss of such an eminent priest and outstanding American, whom I had the honor of knowing personally and whom I shall always remember as an impressive figure.

From Robert Fechner, Director,
Emergency Conservation Work

I was distressed to learn of the death of Monsignor Burke, for we can ill afford to lose even one man whose life was such an inspiration to all who knew him.

From A. L. O'Connell, Assistant to the
Director General, Pan American Union

Your letter addressed to Dr. Rowe was received while he is en route to Buenos Aires to attend the Inter-American Conference for the Maintenance of Peace. I assure you that I shall communicate your letter to him.

In his absence, permit me to extend to you Dr. Rowe's deep sympathy on the passing of Monsignor Burke.

From Hon. Miguel Lopez-Pumarejo,
Minister of Colombia

I was deeply shocked this morning to learn of the death of Monsignor Burke, and I realize how much his passing must grieve you after having enjoyed his close association and friendship for many years. I extend to you my sincere sympathy and share with you the sorrow of his loss.

From Hon. Daniel Steen, Norwegian Consul
General in Montreal, and Mrs. Steen

We wish to extend to you and all members of National Catholic Welfare Conference our deepest sympathy in irreparable loss of Monsignor Burke.

From. Hon. Josephus Daniels,
U. S. Ambassador to Mexico

I will thank you to convey my deepest sympathy to those who, like myself, loved and honored Father Burke. Our friendship, begun in the World War days, was very dear to me.

I found him wise in counsel and noble in spirit and holy in life. I rarely visited Washington without spending an hour with him. Each visit was a benediction. His face reflected the beauty of the religion of the Christ Who was his Exemplar.

He was wise beyond human wisdom. I regret that distance prevents my being present at the funeral service.

From Hon. Peter G. Gerry,
U. S. Senator from Rhode Island

I read in the papers this morning with deep regret of the sudden death of Monsignor Burke. While in Washington I enjoyed my friendship and association with him. I shall miss him very much. May I not express to his close associates my sincere sympathy?

From Vincent dePaul Fitzpatrick,
President, The Catholic Press Association

At the time I received by telegraph the news of Monsignor Burke's death I was writing an invitation to him to attend the meeting in Washington of the Executive Board of the Catholic Press Association. That was the wish of the members of the board. They desired the honor of his presence and the helpfulness of his counsel. We of the Catholic Press Association did not realize when Monsignor Burke was addressing us at the silver jubilee convention in Columbus last May that he was delivering his valedictory. And yet we recall how in that address he asked us to be true to the memories of the pioneers who had been called home; how he urged the younger members of the association to follow in the footsteps of our founders, of whom he was one.

Though we of the Catholic press cannot hope to follow him in the paths of learning, we should strive to imitate his glorious humility. I suggest that our next national convention be dedicated to his memory. I ask our priest members to remember him at the altar and our lay members to receive Communion for him.

From Miss Katherine R. Williams,
President, National Council of Catholic Women

In the passing of Rt. Rev. Msgr. John J. Burke, C.S.P., the National Council of Catholic Women has lost its founder and its life-time friend. Every past and present board member bears witness to his zeal, wise counsel and great vision in his work for the Welfare Conference and its departments. His splendid spiritual contributions and his service to his Church and Country will be sadly missed by us all and especially in our personal responsibilities. We extend our sympathy to his co-workers, the family and the Welfare Conference.

From Miss Agnes G. Regan, Executive Secretary,
National Council of Catholic Women

It seems a long way to Washington. Am there in spirit. Can only accept as God's blessed will the great loss and the greater sorrow that have come to all who had even a small share in the work to which our beloved Father Burke has given all.

From Mrs. Mary T. Mullen, Past President,
National Council of Catholic Women

Sad message was a great shock. We have all lost a great leader, a great churchman, and a great friend. Regret to say will be unable to attend the funeral.

From Miss Mary G. Hawks, Past President,
National Council of Catholic Women

As it was my privilege to be associated, in one capacity or another, with the labors of Monsignor Burke for 25 years, I feel it my privilege to pay tribute to his unswerving spiritual idealism, his exacting demand for order and perfection in any work done in the name of Christ and for His Church, combined with limitless patience and charity for such shortcomings as were purely human. My deepest sympathy is extended to all who likewise suffer the loss of his leadership and his friendship.

From Miss Anne Sarachon Hooley, Past President,
National Council of Catholic Women

I deeply regret not being in Washington to pay my small tribute to Monsignor Burke, because, as a former officer of the N. C. C. W., I know how much of his vision and his inspiration has been builded into the Women's Council that it might fulfill its destiny in the service of God and Country.

From Mrs. M. B. Daly, Member, Board of Trustees,
National Catholic School of Social Service

Shocked and grieved at death of Monsignor Burke. A great loss to Church and State but more particularly to the N. C. W. C. Please extend sympathy to friends and relatives.

From Mrs. L. E. Sinner, President,
Des Moines Diocesan Council of Catholic Women

The untimely death of the Rt. Rev. Msgr. John J. Burke, C.S.P., was a great loss to the Catholic world. At the seventh annual convention of the Diocesan Council of Catholic Women, in Creston, a spiritual bouquet was offered for him by the Most Rev. Gerald T. Bergan, Bishop of Des Moines, and 300 guests.

From Dr. Anne M. Nicholson,
Former Field Representative, N. C. C. W.

Overwhelmed with the significance of the loss of our inspired leader. Please think of me as with you in your sorrow. Father Burke's spirit will continue to hearten us in the work in which we have been privileged to serve.

From Mrs. Mary T. Horan, President,
Pittsburgh Diocesan Council of Catholic Women

The board of directors of the Pittsburgh Council of Catholic Women extend to you and staff of the National Council of Catholic Women sincere sympathy in the loss you have suffered in the death of Rt. Rev. Monsignor John J. Burke. We shall remember him in our prayers.

From Mrs. Mary Louise Ferguson, Secretary,
St. Augustine Diocesan Council of Catholic Women

The board of directors of the St. Augustine Diocesan Council, National Council of Catholic Women, directed me to write you expressing the regret and sorrow of all the members of the board at the death of Monsignor Burke. We, with all diocesan councils, realize the great value of the wonderful work of Monsignor Burke, and we, with all other diocesan councils, will feel keenly this great loss.

From Mrs. Arthur Gerbel, Former Member, Board
of Directors, National Council of Catholic Women

My deepest sympathy goes out to you all at headquarters. My own sense of loss and sorrow is so great, I know what yours is who were privileged to know him so well through your close association.

To me it seems his place can never be filled, but God in His goodness may raise up one. I know the cause, the school, the work meant so much to our well-loved Father Burke, as I shall always think of him.

From Edward F. Leary, Member, Board of
Directors, National Council of Catholic Men

I wish to send my sincerest sympathy in Monsignor Burke's death. His loss will be greatly felt. Sitting near him at the Chicago meeting, I felt strongly attracted by his earnest, forceful personality. He was truly a great man and priest.

From John Darrouzet, General Counsel,
National Council of Catholic Men

It was with deep regret that I just read in the paper of the death of Monsignor Burke. The Church and the country have lost a great leader and we join with you personally in this sad hour. May his soul, through the mercy of God, rest in peace.

From Mrs. W. J. O'Toole, Member, First Board
of Directors, National Council of Catholic Women

I am indeed shocked to hear of Father Burke's sudden death. My sincere sympathy at the loss of a loyal friend and counsellor. He served unselfishly for the honor and glory of God. May God abundantly reward him.

From Mrs. R. J. Sweeney, Member, National
Board of Directors, National Council of Catholic Women

Shocked and deeply grieved at news of Father Burke's death. Regret inability to attend funeral. The Church and especially the Welfare Conference has suffered very great loss. Our council offers prayers.

From Mrs. James H. Hackett, Mrs. James A. Bach,
and Mrs. Henry J. Keyser, Past Officers, N. C. C. W.

The nation as well as the Church has lost one upon whom it has called many times for aid and counsel, and upon whose counsel many measures, far reaching in their effect on both Church and nation, have been carried through to success.

His loss will be felt very sorely by the National Council of Catholic Women, whose working plan was conceived and whose place in the National Catholic Welfare Conference was maintained by his clear thinking and sound advice.

The N. C. C. W. has lost a great counselor here on earth, but has gained a great advocate in heaven. May the council always carry on as he would have it do; may the spirit of Christianity which he has instilled in the N. C. C. W. and the N. C. W. C. be with them forever.

From Miss Cecelia M. Yawman, President,
Rochester Diocesan Council, N. C. C. W.

The Rochester Diocesan Council of the National Council of Catholic Women extends sympathy to the National Catholic Welfare Conference in the loss of its general secretary, Right Reverend Monsignor John J. Burke, C.S.P., S.T.D.

No words of ours can adequately express what his helpfulness has meant to the lay organizations of the N. C. W. C. and to our officers.

We shall remember him in our prayers at our diocesan convention next week.

From Mrs. Sara Varley McCarthy, President,
Cleveland Diocesan Council, N. C. C. W.

He was a deeply spiritual man, and I am sure though his death will be a great loss to the Welfare Conference, the council, and to the Catholic Church in America, the deep spiritual foundation he has laid—the spirit of piety, devotion, and love which he injected into the structure of the Conference and the council will endure, and will be the means of motivating all of us to even greater efforts for the welfare of Church and Country.

He is dead, but his spirit will remain always with us.

From Miss Katharine F. Lenroot, Chief,
Children's Bureau, U. S. Department of Labor

I am very grateful for the opportunity of attending the beautiful Requiem for Monsignor Burke. It is impossible to measure the loss which Monsignor Burke's passing represents. Surely the extent to which he gave himself to public concerns of far-reaching importance and to development of inner resources in himself and others was very unique.

May I extend my deepest sympathy to you and the entire staff of the Conference.

From Dr. John A. Lapp, Former Co-Director,
Department of Social Action, N. C. W. C.

There were few men, ever to live in this world, who contributed as much to the cause of Church, country and mankind as Monsignor Burke.

From Lenox R. Lohr, President,
National Broadcasting Company

Our years of cooperation with Monsignor Burke bring to mind his great contribution to the religious life of the nation in which the National Broadcasting Company has been privileged to share through the "Catholic Hour." There is a sense of deep personal loss in our organization in his passing.

From John F. Royal, Vice President,
National Broadcasting Company

Deeply shocked at the passing of Monsignor Burke, who spoke over our networks only last Monday to the convention of the National Council of Catholic Women at Galveston. The years of his spiritual leadership in American life will long be remembered.

From Hugh A. O'Donnell,
New York Journalist

I was shocked to read in *The New York Times* of the death of that extremely useful, effective patriot and spiritualist, in the big sense of the word, the Rt. Rev. Msgr. John J. Burke. I knew him well and occasionally he called at my office when I was an executive of *The New York Times*. I knew nothing of him, excepting the most wonderful expressions of goodness in every direction.

While he is a great loss to you and his own community, he is a greater loss to the nation.

From Mrs. J. W. McCollum, Member, National Board
of Directors, National Council of Catholic Women

Deeply grieved death Father Burke. Am having Mass said here.

From Mrs. J. J. Bernet, Member, Board of Directors, National Catholic School of Social Service

Deeply grieved to hear of death of Monsignor Burke. Will have Masses offered for him.

From Mrs. John J. McShane, President, Springfield, Ill., Diocesan Council of Catholic Women

In the name of the Springfield Diocesan Council we express sincere sorrow upon learning of the death of Right Reverend John J. Burke. Members will remember him in their prayers.

From Mrs. J. C. Tighe, President, Omaha Diocesan Council of Catholic Women

Omaha Diocesan Council of Catholic Women wishes to express their deep sorrow over the death of Msgr. John Burke.

From Miss Anna Rose Kimpel and Miss Lenna M. Wilson, Field Representatives, National Council of Catholic Women

Words are inadequate to express our feeling of loss and extreme sorrow at sad news.

From Miss Sophia Del Valle, Representative, Catholic Women of Mexico

My heartfelt sympathy to all Monsignor Burke's collaborators in this hour of trial.

From Southern California Alumnae Chapter, National Catholic School of Social Service

Deepest sympathy. Our prayers are for Father Burke.

From Richard Reid, Editor, THE BULLETIN, Catholic Laymen's Association of Georgia

Deeply distressed at the desolating news, but Father John Burke goes to magnificently earned reward. My heartfelt sympathy to you and your associates.

From the St. Raphaels Verein, Hamburg, Germany

Tribute received from the above-named organization calls attention to Father Burke's concern for the welfare of immigrants and presents him as "most devoted friend" and "disinterested promoter of this work." Cologne and Berlin papers also speak of Monsignor Burke's interest in the German immigrant and record the fact that up to the moment of his death his work in this connection had won "universal appreciation for its attainments."

From Bernard J. Rothwell, Member, Board of Directors, National Council of Catholic Men

Have learned with deepest regret of the sudden death of Monsignor Burke, whom I greatly respected and admired for his sterling qualities, sound judgment and marked abilities. His departing creates a loss to Catholic welfare difficult to repair. Sincerest sympathy to associates and relatives.

From Dr. Anna E. McCaughey, National Director, Santa Barbara Council of Catholic Women

As National Director of the National Council of Catholic Women, representing the Province of San Francisco, may I express the heartfelt regret of Catholic Women of the West in the sudden passing of Right Reverend Monsignor John J. Burke. I am sure that our national board feels a powerful force has been taken from us, for he was our effective spokesman in matters that needed to be taken before the Hierarchy. May we express through you to his bereaved family our deepest sympathy.

From Mrs. Lucian R. Carroll, President, Galveston Diocesan Council, N. C. C. W.

At the Galveston Diocesan Council Conference held in Beaumont, Tex., Saturday, November 28, resolutions were adopted upon the death of our beloved leader and mentor, the late Monsignor John J. Burke, C.S.P. With sorrowful hearts many of the members of the Galveston Diocesan Council, on the day of his funeral, attended a Solemn High Requiem Mass held at St. Mary's Cathedral in Galveston, received Holy Communion and offered their prayers for the repose of his soul. May he rest in peace!

Catholic Editors Praise Work of Father Burke

SPACE is not available for all the tributes to Father Burke paid by the Catholic and secular press. Everywhere throughout the land, newspapers, magazines and other publications devoted editorials to his passing. Excerpts from some of the tributes follow:

"FATHER BURKE," said *America*, "worked hard, and he schooled himself in humility. His labors made him a great public figure. When Father Burke thought that God's glory was at stake, force rather than tact marked his words and his conduct. Those who fear that this characteristic is incompatible with true humility may be referred to certain passages in the life of St. Jerome, and of those comparatively modern Saints, Robert Bellarmine and Peter Canisius. There never was a mealy-mouthed Saint. Probably it was because he was humble as well as strong and outspoken that people rarely called him 'Doctor' or 'Monsignor,' but almost always 'Father.'"

The leading editorial in *The Commonweal* was devoted to the passing of Monsignor Burke and was captioned: "A Great Servant of the Church."

"It was only in the last months of his life that he wore the purple of a prelate," the editorial said. "Greatly as he deserved the high honor which came to him, it was as Father Burke that he won it, and it is as Father Burke that his memory will live."

"We believe," the editorial added, "that the name of Monsignor Burke will be recorded in the history of the Catholic Church in America among the very greatest leaders of Catholic Action—on the same level of creative influence where stand such figures as Cardinal Gibbons, Archbishop Hughes and Bishop England. . . .

"He was a great churchman, a great patriot, a great lover and servant of humanity, whether inside or outside the visible limits of the Church, because of the ever-present energy of his priesthood. The Church well knows her own, and his work was the work of the Church because in nothing did John Burke seek only his own: he was the servant of Christ."

In the death of Monsignor Burke, said *The Record*, Louisville, the Church in the United States "has suffered loss." "There will be many, high and low, throughout this country," it added, "who will remember Father Burke with sentiments of esteem all through their lives."

"His extraordinary labors for the Church," said *The Southwest Courier*, of Oklahoma City, "were carried on continuously, although he suffered physically. Dignified, calm but not overbearing, Father Burke met problems quietly, but with an unusual degree of success. He spent his fine talents and his life advancing the things of the Church."

"A priest whose name was known in many lands and whose work was known to popes and presidents died in Washington last Friday afternoon as peacefully and

calmly as he had lived," said *The Catholic Review*, Baltimore. "The Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference, holder of other important posts and a special unofficial ambassador on many important missions in behalf of the Church, moved through life quietly and unhurriedly. Serious almost invariably, gentle and kindly always, he pursued his objectives oblivious of the turmoil that often surrounded him as he went."

The death of Monsignor Burke, said *The Western Catholic*, Quincy, is a distinct loss to both the Church and the nation. It added: "Monsignor Burke was a true priest of God and a great American."

"In the passing of Monsignor Burke the Catholic Church in the United States suffers a great loss," said *Our Sunday Visitor*, Fort Wayne. "During the years which he served the bishops of the country through the N.C.W.C. he proved himself a profound scholar, priest and counsellor, each in an admirable degree. His learning was well balanced by humility and piety; his judgment always safe because he was never swayed from principles by expediency or prejudice."

"A multiplicity of tasks did not obscure the vision of Monsignor Burke," said *The Providence Visitor*. "He was profoundly convinced of the value of the work to which he had been called. Deeply appreciative of the force for social regeneration inherent in Catholic doctrine and practice, he understood clearly that every effort of his in the service of the National Catholic Welfare Conference was likewise in the service of his country."

"This man of unique merit and singular genius," said *The Catholic Courier*, Rochester, "was comparatively little known to the general Catholic world. His work went on behind the scenes, quietly, efficiently, faithfully."

The Catholic Light, Scranton, said: "Monsignor Burke was a priest of rare attainments; he loved his priesthood, he loved his Church, he loved his country, and in each of these expressions he attained a high degree of sanctity."

"His talents gave him a vision of the Church reaching beyond the limits of parish, diocese and nation, a divine institution with a mission to all the world," said *The Catholic Record*, London, Ont.

"The Master is the only One Who knows the full measure of Monsignor Burke's life and accomplishments," said *The Catholic Sun*, Syracuse. "That is enough, for a sincere priest works for God under His all-seeing eyes. What the world sees or knows about his successes and failures are of little value. Monsignor Burke was a priest of this nature. His stature is great before the omnipotent Judge."

"Let us revere the name and memory of Father Burke," said *The Catholic Columbian*, Columbus, O., "let us cherish his ideals and help in the crusade inaugurated by him for well-organized Catholic unity to fight for God and country."

"Monsignor Burke," said *The Catholic News*, New York, "was one of the brilliant Paulist community's outstanding members. As a preacher and writer he gained nation-wide note. But one of his marked characteristics was his ability to handle difficult problems, and many a delicate situation had been entrusted to him for solution. He represented the Church with success on various such occasions, and his multitude of friends had every reason to believe that the papal honor that recently came to him was a recognition of his achievements in this field."

A tribute written by the Very Rev. Dr. Francis J. Haas, rector of St. Francis Seminary, Milwaukee, and published in *The Catholic Herald-Citizen* of that city, said: "Rarely do grace and nature combine as they did in him, to give a generation such a happy union of consuming zeal, sound judgment, and ripe scholarship. He possessed an extraordinary gift of going to the heart of things, of separating the important from the unimportant, and of dealing with them accordingly. Little wonder that the leaders both in Church and State sought his counsel and advice."

"The Catholic press of the United States owed him much," said *The Catholic Transcript*, Hartford. "No man of his time, or, at least, no man of recent years, has served it so widely and so well."

George Barnard, news editor of *The Universe*, London Catholic newspaper, and correspondent of the *N.C.W.C. News Service*, said: "I was greatly grieved to hear of the death of Monsignor Burke. I had the happiness of meeting him when I was in America. I have a memory of a man of tremendous energy and driving force, a man of high ideals and a charming personality."

Captioning its tribute "Remember This Man," the *University of Notre Dame Religious Bulletin* said:

"For more than 16 years, Monsignor John J. Burke, C.S.P., had been general secretary of the N.C.W.C.—potent organized agency of the American Hierarchy. He was an altogether uncommon man—genuinely holy and learned, and yet, thoroughly popular and public-spirited. Notre Dame is proud that she conferred upon him her LL.D."

Rome Papers Comment on Father Burke

TRIBUTES to the career of the Rt. Rev. Msgr. John J. Burke, C.S.P., general secretary of the National Catholic Welfare Conference, and expressions of regret at the loss which his Church and his country have suffered in his death are contained in articles published in *Avvenire d'Italia*, the newspaper of Catholic Action in Italy, as well as *L'Osservatore Romano*.

After reviewing the war-time career of Monsignor Burke, one article said:

"In 1919, the national organization of Catholics of America, which had been formed for the war, took its definite form as a permanent institution to coordinate and thus render more efficacious the activity of Catholics in every field of the life of their country. Thus was formed the very flourishing National Catholic Welfare Conference, which from then on has been constantly developed and has contributed in a very large measure to that forceful and flourishing life which is the characteristic of the Catholic Church in the United States. Coefficient in the highest degree in the constitution and development of this institution was Father Burke, who was elected its general secretary from the beginning and who was reconfirmed each year in this office. But also outside his official charges Father Burke exercised a great activity and influence, thanks to the prestige he enjoyed in all circles and to his cordial relations with everyone, even with the highest authorities of the country."

Referring to his writings, the article made particular mention of his book of meditations, "Christ in Us."

"Father Burke," the article added, "was very often the mark of the highest demonstrations of esteem on the part of all the ecclesiastical authorities and principally the American bishops, who considered him as their right hand in the whole of the organization of Catholic Action, since this and no other is the substance of the activity of the National Catholic Welfare Conference. The Apostolic Delegates at Washington who succeeded one another in these last years had manifested to him, in their name and in that of the Holy Father, their great pleasure at his work and the Holy Father had confirmed personally his paternal sentiments of benevolence when, in 19333, Father Burke visited Rome. . . .

"Of this priestly friend and neighbor it can be said truly that he walked humbly and in the sight of the Lord.

"One of the most widely known Catholic clergymen in the United States, Father Burke belonged to an order—that of the Paulist Fathers—where service counted alone and preferment was never even considered."

A Limited Quantity

of this

Special Father Burke Memorial Edition

OF

CATHOLIC ACTION

Is available at N. C. W. C.
Headquarters at 25c per copy

Address Orders to
N. C. W. C. PUBLICATIONS OFFICE,
1312 Massachusetts Avenue, N. W.,
Washington, D. C.